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A Souvenir.

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H. Genant.

A Souvenir

OF THE

Conant Memorial Church

Its Inception, Construction,
and Dedication

WITH ILLUSTRATIONS

PRINTED FOR

HEZEKIAH CONANT

BOSTON

FORBES LITHOGRAPH MANUFACTURING COMPANY

1893

TO THE

Descendants of Roger Conant,

THE FIRST PILGRIM PURITAN AND FIRST GOVERNOR
OF MASSACHUSETTS BAY COLONY,

This Book is most respectfully Inscribed.

PREFACE.

WHEN this book was commenced I had no thought beyond making a small souvenir of the dedication of the Conant Memorial Church; but as I worked at the compilation, the history of the church in Dudley seemed as interesting to me as the record of my ancestors; and as building the church and trying to provide for the preaching of the Gospel was practically a part of the town's business in the time of those early settlers, it is not easy to say much about them and have their work not well understood. I judged also that the historical sermon of Rev. Mr. Francis would be acceptable, even if seasoned slightly with the religious dogmas of that day, inasmuch as it gives a great deal of the early history of the locality in a very clear and concise manner. In the history of the first church, I have made copies from the old records of the town as the best form in which to preserve it.

I have been unable to find any record of the action of the Church in reference to the building of the edifice destroyed in 1890, but suppose that it was built largely by a committee of the town

and Church Society, and not a little by private enterprise, aided by money obtained by subscriptions. I have no doubt that some records were made at the time, but not being cared for directly by the Church or town, they were left in private hands, and may have become lost or destroyed. In these later days the writer believes that denominational lines are less sharply defined, and it is his hope that pure Christianity, untrammelled by exacting and uncertain creeds, will eventually become more and more developed, and the life and conduct of individuals be accepted as the best evidence that their hearts are made right, and their calling and election sure; and more than that, they will be able to act on the assumption, and show to mankind the path to a higher life, and the way to a better world.

HEZEKIAH CONANT.

PAWTUCKET, R.I., 1893.

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The Conant Memorial Church.



MAIN STREET, BEFORE THE FIRE.

THE CONANT MEMORIAL CHURCH.

ON TUESDAY AFTERNOON, June 3, 1890, the town was thrown into great excitement by the discovery that the old Congregational Church was on fire, and that there was great danger that the whole of the property on Dudley Hill would be swept away by the devouring element if help from Webster was not forthcoming. It was the largest fire the town of Dudley ever suffered. Flames were discovered issuing from the roof of the church, just below the bell-deck, by some of the students of Nichols Academy, about two o'clock. The alarm was given, and the citizens and pupils of the Academy began at once to fight the fire. When first seen, the blaze was but small.

Meanwhile the fire on the roof was spreading rapidly. As soon as ladders could be procured, and spliced together, they were raised to the roof and efforts made to quench the flame by means of extinguishers; but for some unknown reason only one could be made to work, and that could not be reloaded. This method was abandoned, and the slow process of passing water up thirty feet of ladder commenced. A hole was cut in the

steeple, that water could be carried upstairs and passed to men on the roof. For a time it seemed that the flames were getting under control; but they were at work in the steeple, above the roof, and suddenly blazed out near the bell, spreading above and below, until steeple and roof were one seething mass of flames; then the fire got the mastery, and the church was doomed. Help had been called for from Webster, and now the people were anxious, for the sparks were flying over the hill in great clouds, setting fire to roofs on the adjacent houses. The efforts of those fighting the fire were directed to keeping it back from the houses, and prevent spreading. The first to take fire from the church was the Pratt house, occupied by Thomas M. Larned, and owned by H. Conant, who had purchased it only a little more than a year before, and then the Morris house, occupied by the Misses Jewett; both of these buildings, with their barns, were completely consumed.

Most of the furniture was removed from the houses, and tools and wagons from the barns, and then the buildings were abandoned to the flames. The house and barn leased by the Misses Jewett were a few rods further north,—the barn being the most exposed,—and every exertion was made to save them, but all was unavailing. The store,

dwelling-house, and barn of Moses Barnes, lying next to the Morris house, were much exposed; the furniture was removed from the house, wet carpets spread on the roof and gable of the store, and water poured on all the roofs. The chances were ten to one in favor of the fire, and it seemed that the street north of the church must go; but before the flames could spread further, the fire department of Webster arrived, and quickly had them under control, saving the Barnes property. Considerable difficulty was experienced in finding sufficient water, as wells and cisterns were quickly exhausted; but these made up in number what they lacked in size. Nearly every building north of the church was several times on fire. Across the street also the buildings suffered. The old Bemis store and the Methodist Church were on fire, and in considerable danger, but a stream from the steamer put it out. The efforts of the firemen were rewarded by confining the fire-loss to the church and the houses and barns before mentioned.

The run of the Webster fire department, with a steamer, a hose company, and the hook and ladder company, was one of the best pieces of work ever accomplished by it. The two and a half miles to the fire were covered in just twenty-eight minutes from the time the alarm was telegraphed from the

Academy telegraph office. When the firemen and their apparatus reached the church, they were obliged to keep shifting from well to cistern, as one after another was drained, in this way fighting the flames under great disadvantage, but soon obtaining control of them.

The fire is supposed to have started from sparks from a tinman's stove. Extensive repairs were being made in and around the church, and two workmen were attending to some tin work in a part of the belfry, both unconscious of the fire burning a few feet below them. They were apprised of their danger, and barely escaped before the belfry and roof were all ablaze. When first seen, the flame on the roof was but little larger than a man's hand. The alarm was first given by Frank Nichols and Henry Barnes, two Nichols Academy students, who were at the well after water. The church and Academy bells were rung, the former until the rope burned off. As soon as the fire was found to be serious, the call for aid was telegraphed to Webster, and the fire company quickly responded.

The spire remained until the last. The bell fell upon the granite steps and into the basement, where it was found broken after the fire. Most of the smaller pieces of the bell were taken by some of the former worshippers as relics, but the



OLD CHURCH

----- 17th July ----- BURNED 1891 -----

larger were recast in small bells and lacquered for souvenir paper-weights.

It is, however, a very ill wind that blows nobody good; and this is agreeably enforced in the calamity on Dudley Hill, for no sooner was the church in Dudley burned than the people commenced to make arrangements for building anew. A snug sum was already in the treasury, placed there to pay the cost of repairing the old edifice. Each day letters were received containing expressions of sympathy and generous offers to assist in rebuilding. A meeting was appointed for Monday night, June 9th, in Washington Hall; but another agency had been at work. Sunday morning, as the congregation rose to receive the benediction, Hezekiah W. Williams stepped forward and read the following letter:—

PAWTUCKET, R.I., June 5, 1890.

TO H. W. WILLIAMS, ESQ., DUDLEY, MASS.

My Dear Sir,—The old Dudley Church is gone,—gone up in a chariot of fire and smoke. I felt sad when I heard of it, as if an old friend had departed this life, never more to be seen by us here. Although I might truthfully say that I sympathize with the Dudley people in their great loss, yet I feel it as much a bereavement to myself as to them. I have many recollections associated with the old structure, extending over the last half-century, and among them the periodical “fixing up,” repainting, whitewashing, repairing,

alterations, additions, and subtractions, to say nothing of divisions which those events were apt to cause among the congregation. I presume enough money has been spent from time to time, which, if it could be put together, would build a new and much better structure than the people of Dudley ever dreamed of. But the old building still remained; its tall spire was useful as a landmark, and a very convenient point of reference, visible as it was at a great distance in every direction; but the framework of the church building was not of the highest order. It was constitutionally weak, and of course the high winds of winter beating upon the tall steeple would make the building sway and rack its joints, causing the plastering of the walls to crack, and thus to a great degree baffle the attempts made from time to time to have them look neat and nice.

In short, the old church made a better impression upon the beholder from an outside point of view than from the interior, and it was more to be respected as a landmark than as a comfortable building for use as a place to receive divine instruction. And it may be that in this case the cloud has a silver lining, and I am disposed not to consider it so great a calamity. At any rate, it gives me pleasure to have an opportunity to offer to erect at my own expense a new church for the use of the Dudley Congregational Church and Society, as follows:

I hereby offer to erect a new church building, the walls to be of brick, the roof to be slated, the tower to have a suitable bell and clock; the interior to be complete as to pews and pulpit, and furnished with efficient modern heating and ventilating appliances, and to have the same seating capacity as the old church, but with a smaller room beneath for a vestry for use of the Sunday-school and for conference meetings; and when complete to give it to the Dudley

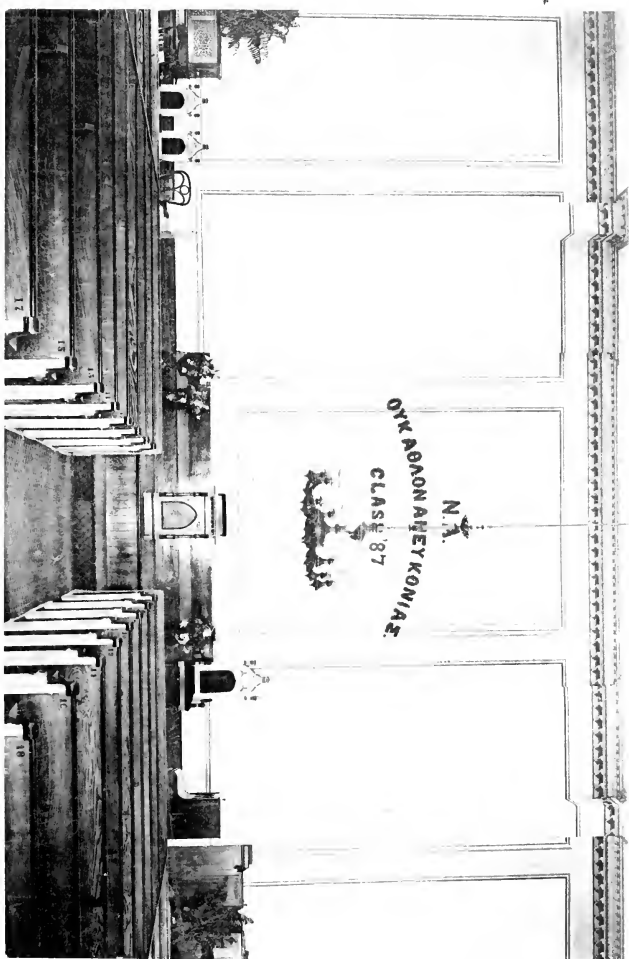
Congregational Church and Society, and their successors, by formal deed, reserving a right to myself and heirs to one pew free from tax, and a privilege to put in a memorial window, or tablet, as I may choose, to perpetuate the memory of my family and ancestors.

I will commence to have plans and specifications drawn as soon as the Church and Society signify their acceptance of this offer, but I would not like to do it against the wishes of any reputable member of the body.

Yours truly,

H. CONANT.

Monday evening, in Washington Hall, the offer was accepted, and a committee of three appointed to draft a letter of thanks to Mr. Conant for his timely gift. Motions were made to pay the church debt of about four hundred and fifty dollars with the money subscribed, and another committee appointed to learn the wishes of the subscribers. It was stated that the representatives of insurance companies remarked that they were sorry to draw their checks for only a thousand dollars apiece. All having agreed to leave the two thousand dollars insurance for a sort of nest-egg if possible, the meeting adjourned to Tuesday evening, June 17th.



INTERIOR, SECOND CHURCH.

Laying of the Corner=Stone.



THE CORNER STONE.

LAYING OF THE CORNER-STONE.

THE corner-stone of the new church was laid on Thursday, October 16, 1890, at half-past one. Some two hundred and fifty of the inhabitants of Dudley and neighboring towns, with a company from Pawtucket, R.I., assembled to witness the event. The Doxology was sung, prayer was offered by Rev. H. A. Blake of Webster, and the sealed copper box was placed by Mr. Conant in its receptacle under the corner-stone. Rev. T. C. Richards, the pastor of the Dudley Church, read a list of the contents of the box, as follows: "Copy of letter of H. Conant to H. W. Williams and reply of the Church Committee; copy of a discourse delivered on Fast Day, April 9, 1835, by Rev. James H. Francis, one of the former pastors of the old church, and containing an historical sketch of the town of Dudley; current manuals of the Congregational churches of Dudley, Oxford, and Webster; annual report of officers of the town of Oxford; Tax Book, 1890, of the town of Lincoln, R.I.; report of officers of the town of Dudley; report of town of Webster; Tax Book, 1890, of the city of Pawtucket, R.I.; current daily and weekly papers, — Boston 'Journal,' Boston 'Herald,' New York 'Tribune,' Worcester 'Spy,'

‘Harper’s Weekly’; copy of the Webster ‘Times’ containing article on destruction of the old church; lists of officers for 1890 of the towns of Webster and Southbridge; photograph of the old church; officers and members of the Dudley Church and Society, 1890; photograph of the Conant family; a collection of United States coins of 1890, and a quarter eagle of 1878; piece of bell of old church; photograph of Mr. Conant’s summer residence at Dudley; a ten-cent Government scrip of 1863; one dollar United States silver certificate; postage stamps.”

The members of the Conant family and the pastor of the church laid the mortar, and the corner-stone was lowered to place and declared by Mr. Conant duly laid. After the benediction by Rev. Alexander McGregor of Pawtucket, Mr. Conant’s pastor, the company adjourned to the Alumni Hall. In the hall, after singing “How Firm a Foundation,” Mr. Conant introduced Charles F. Wilcox of Providence, the architect, who, by the aid of plans and a sketch, explained the style and details of the proposed new edifice.

Mr. Conant then read the following address, to which the response of general applause was given:—

MY DEAR FRIENDS OF DUDLEY AND VICINITY, — It is proper for me to say a few words on this occasion. As you know, I have pledged my word that I will erect at my own



SCENE AT LAYING OF THE CORNER STONE, OCT. 16, 1890.

expense this church of which the laying of the corner-stone to-day is an earnest of that promise. Though practically of no more importance than the foundations already in, and materials gathered on the ground in readiness, yet it is marked by these ceremonies, and is therefore a proper and fitting time for saying what I do. As my ancestors were among the early settlers in this town, and their ashes are in its soil, it is but natural that I should desire to erect some sort of memorial to perpetuate their memory, that the generations to come may know about them, and that their history might be preserved.

The destruction of the former church by fire last June gave me an opportunity which I have acted upon. Obtaining consent of the Church and Society, I have procured designs from several different architects, decided upon present plans, have entered into contracts for labor and material, and men are already at work, materials are arriving, and the erection of the structure is fully assured. If any one may say that in doing this I am selfish, and am seeking self-glorification, I shall have nothing to apologize for. I shall admit that I have taken advantage of the financial helplessness of this Church and Society to promote my scheme, call it selfishness if you will. We are not asked to divest ourselves of regard for ourselves or our household. For I cannot help seeing that Christianity itself appeals to man's higher selfishness for his consideration that he may be persuaded to enter the service of God, for there the reward is greater and more enduring, and full of joy, peace, and happiness than any other course can bring. In this case, in addition to the preservation of the history of my family, I am putting in the hands of the people of Dudley a useful structure, a convenient place of worship, and a house where they can sit sheltered from chilling winds or falling rain or scorching sun, and listen to such religious instruction as the

people may receive from teachers and preachers elected by them from time to time for that purpose. The human mind needs such religious instruction, and in the erection of this building I take satisfaction in placing in their hands the means of providing themselves with this acknowledged necessity, in a more comfortable and satisfactory shape, I trust, than the old structure could possibly have furnished; whether or not in this I am fulfilling a high duty, is a matter in which the responsibility comes upon myself alone.

In placing any conditions upon the gift, I feel that I have not wisdom enough to say what doctrine should be taught, or what forms or ceremonies practised. Yet I must admit that I have listened to many and many a sermon, heard the eloquence of learned divines, have seen the religious ceremonies of civilized communities, and many times have tried to learn what was the direct and immediate effect, and must confess my inability to have clearly seen always a sanctifying result. But there are some things which do commend themselves to thoughtful minds as elements of Christianity, at least so it seems to me, among which is a disposition to promote peace on earth and good-will among men.

Those who lived in this town a half-century ago can remember well the bitterness engendered here by different religious opinions prevailing; but in thinking over the matter, while I cannot say but what they were all sincere, yet there was an element of crudeness and barbarity in it, and I hope these conditions will never again recur. In looking back I can see that the men of to-day who are prominent and respected citizens cannot claim that they owe their present position entirely to the religious instruction of their early youth as it was delivered from the pulpit. All the minister can do, it seems to me, is to present new forms of truth to his congregation on the Sabbath, earnestly study to be able to present

new ideas to the people, subjects of thought for them to mentally digest and assimilate, and thus promote mental and spiritual growth. He should be a man of education and of a character that will command the respect of the community, and he should consider that the higher type of Christianity cannot flourish where ignorance prevails. Science and Christianity should go hand in hand.

The day for dogmatic teaching has passed, I trust, and, so far as an intelligent congregation is concerned, has no more effect than the sound of whistling wind or howling storm. God has given us brains and books. His sun shines upon the wicked as well as the good, and the rain falls on the just and the unjust. Let us thank Him for all His goodness. It is in this manner He gives to the people of Dudley this new temple for His service, and on them falls the responsibility that it will be used in a way that will best serve His purpose, and bring honor to the community and respect for the religion it professes. I certainly shall feel rewarded if I can ever see that this memorial of mine shall prove to be such a useful and beneficial structure, and the teachings of those who minister here in sacred things will influence the community to a higher tone of religious thought, and promote peace, good-will, and brotherly love.

Consecration of the Bell.

THE CONSECRATION OF THE BELL.

ON Tuesday, September 29, 1891, occurred a pleasant ceremony, incidental to the building of the church. A few friends of Hezekiah Conant, desiring to show their appreciation of him and of his generosity, raised about twelve hundred dollars, and an order was given F. Fuller of Providence for a bell in F, which was completed and ready to be raised from the entrance floor to its final position in the tower on that morning. A special car attached to the morning train leaving Providence at ten minutes past nine at Pawtucket took aboard Gen. Olney Arnold, ex-Gov. A. H. Littlefield, Lieut.-Gov. H. A. Stearns, and others, with their ladies, who all enjoyed a pleasant trip to Webster, and thence to Dudley Hill by carriages.

The people of the parish had assembled in goodly numbers, and at once elected Governor Littlefield as moderator of the meeting. Prayer was offered by Rev. Mr. Richards, pastor of the church. A hymn was sung by the company, following which the moderator delivered a very happy address on bells, their origin, uses, and benefits, closing with the following quotation:—

“To call the fold to church in time, we chime;
When joy and mirth are on the wing, we ring;
When we lament a departed soul, we toll.”

William H. Park then presented the bell to the Church Society, and read the following:—

TO THE FIRST CONGREGATIONAL CHURCH AND SOCIETY, DUDLEY, MASS.,—We, the undersigned, friends of Hezekiah Conant, being desirous of testifying our appreciation of his generosity in the erection for your use of the beautiful house of worship now approaching completion, and with a desire to help on the good work, beg to present a bell, which we trust may for many years call you and your children to the house of God, and we also hope that its tones may serve to keep in perpetual remembrance our mutual friend, who has done so much for the town of Dudley.

J. M. ADDEMAN.

OLNEY ARNOLD.

HENRY F. BARROWS.

SARAH BLODGETT.

E. R. BULLOCK.

H. N. DAGGETT.

SAMUEL FOSTER.

DARIUS L. GOFF.

LYMAN B. GOFF.

LYMAN T. GOFF.

JAMES H. KINGMAN.

A. H. LITTLEFIELD.

Mrs. D. G. LITTLEFIELD.

CHARLES MATTESON.

CHARLES P. MOIES.

WILLIAM H. PARK.

C. E. PEIRCE.

CHARLES SISSON.

CHARLES H. SMITH.

JUDE TAYLOR.

GEORGE M. THORNTON.

WILLIAM E. TOLMAN.

WINSLOW UPTON.

WILLIAM E. WILSON.

GEORGE BION ALLEN.

JOHN A. ARNOLD.

E. G. BLODGETT.

W. H. FORBES.

CHARLES L. KNIGHT.

SAMUEL D. KNIGHT.

FRED. R. MASON.

CHARLES E. PERVEAR.

E. A. PERRIN.

H. A. STEARNS.

E. L. FREEMAN.

L. B. DARLING.

The bell was very appropriately accepted in behalf of the Society by Rev. Mr. Richards, and a congratulatory address in a humorous and happy vein was delivered by Rev. Alexander McGregor of Pawtucket. The bell was raised to the tower,

and soon its sound rang over the hills and vales of Dudley town.

Short speeches were then delivered by Lieut.-Gov. Stearns and General Arnold. The choir sang "Chime of the Bells." A vote of thanks was extended to Mr. Park, to which he very modestly responded, not forgetting the assistance which came from the contributors. The inscription on the bell is, "Presented to the First Congregational Church and Society of Dudley by friends of Hezekiah Conant, 1891." Mr. Conant and his family then entertained the company at his summer home until the time for departure, late in the afternoon.



Description of the New Church.

DESCRIPTION OF THE NEW CHURCH.

THE new church is located on the site of the old one, which was of wood, erected in 1823, and destroyed by fire on the 3d of June, 1890. This structure is built of brick, with underpinning and basement of native granite, and trimmings of brownstone. It is in the Romanesque style of architecture, seventy feet in length, and forty-four feet in width, with transepts, each five by thirty-four feet, and a tower in the centre of the front façade sixteen feet square and seventy-eight feet high, terminating in round turrets at the four corners, each three and one-half feet in diameter, and between which is the bell story, opening by a double arch on each side of the tower. Above this opening is a lookout, guarded by wrought iron railings, and reached by a winding iron staircase from the bell deck. Below the bell story is a clock with four dials, each seven feet in diameter. This clock is of excellent workmanship, and has two interacting pendulums and other improvements invented by H. Conant. Cut in a stone band, following the arch over the front entrance, are the words, "Behold the Tabernacle of God is with

Men," and in a round panel at either side of the arch the dates "1732" and "1890."

The principal entrance to the edifice is through a vestibule to a hall in the tower, twelve feet square, which is also entered from the left through a staircase hall connecting with the basement, and from which a door opens to a carriage porch, sixteen feet square, at the southeast angle of the building. At the right of the main entrance hall is a staircase leading to the gallery, which extends across the east end of the audience room. From the entrance hall two doors open to the audience room, between which doors, on the wall facing the entrance, is a bronze tablet. (See opposite page.)

The audience room is forty-four feet by fifty-one feet, with walls fourteen feet high above the floor, with an open trussed roof thirty-four feet high in the centre. It is lighted by an elegant stained glass window in each transept, with smaller windows at the sides, and a beautiful and appropriate memorial triple window back of the pulpit. This window represents Roger Conant, the immigrant ancestor of the donor of the church, preventing a fight between Capt. Miles Standish and Captain Hewes, over the latter's taking possession with his men of a certain fishing stage belonging to the Plymouth Colony. This incident is noted at considerable length in "The Landing at Cape Anne,"



THE CONANT MEMORIAL
1891

THIS EDIFICE IS DEDICATED
TO THE SERVICE OF GOD
TO THE CAUSE OF CHRISTIANITY
TO THE PROMOTION OF SCIENCE AND
TO THE BEST INTERESTS OF MANKIND.

IT WAS ERECTED BY HEZEKIAH CONANT
AND IS GIVEN BY HIM TO THE
FIRST CONGREGATIONAL CHURCH
AND SOCIETY OF DUDLEY, IN TRUST.

A MONUMENT
TO PERPETUATE THE MEMORY OF HIS ANCESTORS:
A TRIBUTE OF AFFECTION TO HIS PARENTS
HERVEY AND DOLLY CONANT.
WHO WERE BORN, LIVED AND LIE BURIED
IN THIS TOWN.

A COMFORTABLE HOUSE
FOR THE PEOPLE OF THE VICINITY TO ASSEMBLE IN
FOR WORSHIP, FOR RELIGIOUS INSTRUCTION,
AND FOR SOCIAL, BENEVOLENT AND
SCIENTIFIC PURPOSES.



DR. SAMUEL PARKIS KNIGHT
JAN. 17, 1782 - JULY 25, 1862.

AND HIS WIFE.

HARRIET EATON KNIGHT

NOV. 6, 1791 - JAN. 14, 1882.

MEMBERS OF
THIS CHURCH FROM 1814.

by John Wingate Thornton, published in 1854. Roger Conant was governor, 1624-28, of this colony, the first permanent colony on the territory of the Massachusetts Company.

On the audience-room wall, between the entrance doors, and beneath the gallery, is a bronze tablet in memory of Mrs. Conant's father and mother. (See opposite page.)

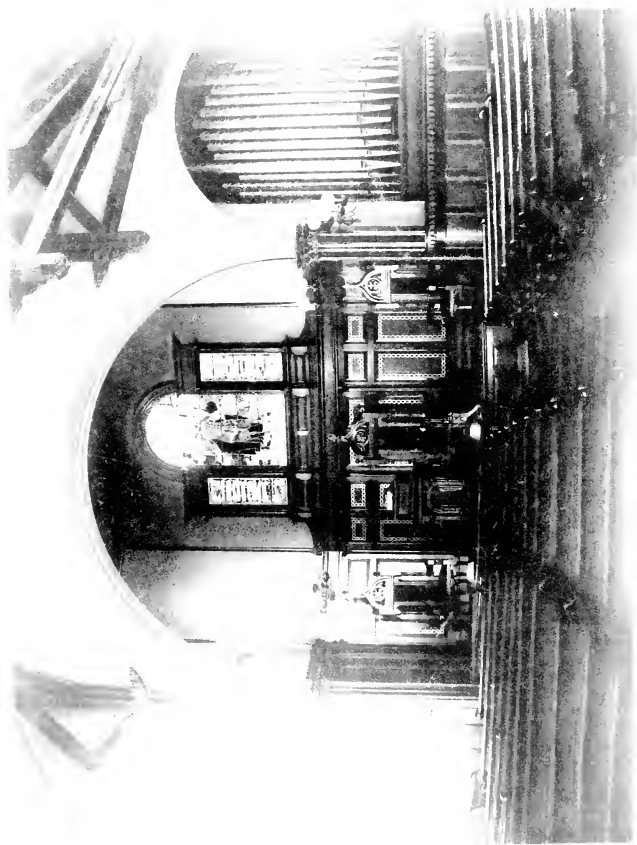
The walls of the entrance hall and audience room are panelled four and one-half feet high, and the wall back of the pulpit is panelled seven and one-half feet high, rising to ten feet under the memorial window. There is also a light wooden cornice at the springing of the roof trusses. The woodwork is of whitewood, except the trusses, which are of hard pine, and all is stained dark, with decoration upon the trusses representing inlaid work, and the panels behind the pulpit relieved by a chain border in gold. The walls and ceiling are decorated in plain tints, with simple borders. At each side of the arch which spans the pulpit platform is a smaller arch. Under the right arch are the organ and choir platform, and the left arch is closed by a wall which bears in plain letters the Beatitudes, and behind which is the pastor's room, from which a door opens upon the platform, and stairs connect it with the basement. The pews in the audience room are of oak, and will

accommodate three hundred upon the floor, and eighty-five in the gallery.

In the basement is a Sunday-school room, thirty and one-half feet by thirty-four and one-half feet, from which a smaller room, fifteen and one-half feet by thirty and one-half feet, and a class-room, twelve feet by thirteen feet, are separated by rolling partitions. There are also a class-room, eleven feet by twelve feet; a kitchen, nine feet by ten feet, with pantry, cooking range, and sink; and furnace and coal rooms.

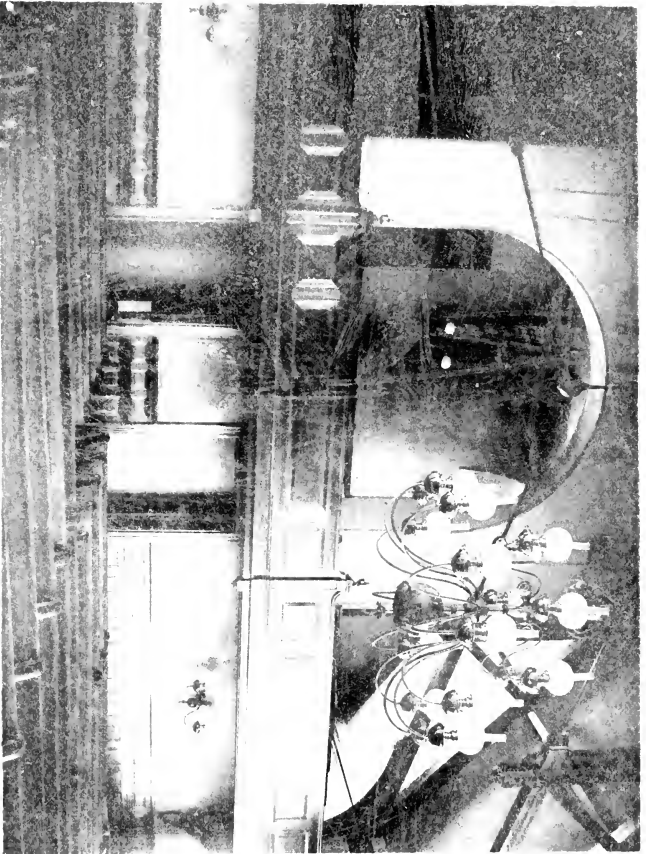
The building was designed by C. F. Wilcox, architect, of Providence. The granite work was done by Woodbury & Lamson of Oxford; and brickwork and plastering by George F. Hall of Dudley; the carpenter work by C. A. Vaughan of Worcester; the stained glass and decorations were designed and executed by the Tiffany Glass and Decorating Company of New York; the heating apparatus by L. White & Son of Oxford; the lighting fixtures by C. H. McKenney & Co. of Boston; the clock was made by the E. Howard Watch and Clock Company of Boston; the pews and pulpit furniture by the Globe Furniture Company of Northville, Mich.; and the bell, which was cast by F. Fuller of Providence, was a gift to the Church by a number of personal friends of Mr. Conant.

The organ is a very fine instrument, having been built especially for this church by the old organ firm of Hook & Hastings, Boston. It has two manuals and a pedal, each representing a division of the instrument, known as the swell, the great and pedal organ. The casing is of antique oak, and the front is elaborately decorated and handsomely finished. It is valuable in the church as an aid to the choir and congregation in their devotional music.



INTERIOR, CONANT MEMORIAL CHURCH.

Dedication of the New Edifice.



INTERIOR, OCEANIC MEMORIAL CHURCH.

DEDICATION PROGRAMME.

MORNING SERVICES AT 12 O'CLOCK.

- 1 *Organ Voluntary, Offertore in G* . . . *Leefebre Wely.*
- 2 *Opening Anthem, "God is our Refuge"* . . . *Morrison.*
- 3 *Invocation* } . . . *Rev. H. W. Conant,*
- 4 *Reading of the Scriptures* } *Somerville, Mass.*
- 5 *Address by the Chairman* . . . *Hon. Chester C. Conant,*
Greenfield, Mass.
- 6 *Hymn, "O Thou Whose Own Vast Temple stands,"* *Conant,*
Music composed for the occasion.
- 7 *Address and Poem* . . . *Thomas Conant, Esq.,*
Oshawa, Canada.
- 8 *A Short History of the Conant Family, Fred. O. Conant, Esq.*
- 9 *Anthem, "How Beautiful on the Mountains,"* *The Choir.*
- 10 *Letter of Presentation* *H. Conant.*
- 11 *Gloria Patri* *The Choir.*
- 12 *Response, Accepting the Edifice* . . . *Rev. T. C. Richards.*
- 13 *Prayer of Consecration* . . . *Rev. Alexander McGregor,*
Pawtucket, R.I.
- 14 *Anthem, "Hark! hark! My Soul"* . . . *The Choir.*
- 15 *Doxology, "Praise God from Whom," etc.,* *Congregation.*
- 16 *Benediction.*
- 17 *Organ Postlude, "Hallelujah Chorus"* *Handel.*

AFTERNOON SERVICES AT 2.30 O'CLOCK.

- 1 *Organ, Andante movement from Fifth Symphony, Beethoven.*
- 2 *Anthem, "O Thou to Whom in Ancient Time,"* *Morrison.*
- 3 *Invocation and Lord's Prayer* . . . *Rev. E. S. Tingley,*
Milford, Mass.
- 4 *Responsive Reading of Scripture* . . . *Rev. T. T. Filmer,*
Webster, Mass.
- 5 *Hymn.*
- 6 *Address* *Rev. C. H. Pettibone,*
Southbridge, Mass.
- 7 *Address* *Rev. C. L. Goodell,*
Boston, Mass.
- 8 *Anthem, "In Heavenly Love abiding."*
- 9 *Address* *Prof. A. T. Perry,*
Hartford, Conn.
- 10 *Thank Offering, Tenor Solo—"Fear not Ye, O Israel,"* *Buck.*
- 11 *Dedicatory Prayer* *Rev. H. A. Blake,*
Webster, Mass.
- 12 *Hymn.* 13 *Benediction.* 14 *Organ Postlude.*

ANTHEMS FOR MORNING SERVICE.

ANTHEM I.

God is our refuge, our refuge and strength, a present help in time of trouble, therefore will not we fear.

Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled;

Though the mountains shake with the swelling thereof, the Lord of Hosts is with us, the God of Jacob is our refuge.

There is a river, the streams whereof shall make glad the city of our God,

The holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved, God shall help her, and that right early.

The heathen raged, the kingdoms were moved; He uttered His voice, the earth melted.

Come, behold the works of the Lord, what desolation He hath made in all the earth. He maketh war to cease. He breaketh the bow, and cutteth the spear in sunder. He burneth the chariot in the fire.

Be still, and know that I am God; behold the wonders of the Lord, the triumph of His deeds record; behold that stream, His written Word. Our refuge is Jacob's God. Amen.

ANTHEM II.

How beautiful on the mountains are the feet of the messengers that bring good tidings of good, that publish salvation, that say unto Zion, Thy God reigneth, that publish peace.

ANTHEM III.

Hark! hark! my soul: angelic songs are swelling
 O'er earth's green fields, and ocean's wave-beat shore;
 How sweet the truth those blessed strains are telling,
 Of that new life when sin shall be no more!

Refrain—Angels of Jesus, angels of light,
 Singing to welcome the pilgrims of the night.

Onward we go, for still we hear them singing,
Come weary souls, for Jesus bids you come;
And through the dark its echoes sweetly ringing,
The music of the Gospel leads us home.

Refrain—Angels of Jesus, etc.

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee.

Refrain—Angels of Jesus, etc.

Rest comes at length, though life be long and dreary;
The day must dawn, and darksome night be past;
All journeys end, in welcome to the weary,
And heaven, the heart's true home, will come at last.

Refrain—Angels of Jesus, etc.

Angels, sing on! your faithful watches keeping;
Sing on sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

Refrain—Angels of Jesus, etc.

ANTHEMS FOR AFTERNOON SERVICE.

ANTHEM I.

O Thou, to Whom in ancient time
The lyres of Hebrew bards were strung,
Whom kings adored in songs sublime,
And prophets praised with glowing tongue,
To Thee, to Thee shall all flesh come.
As did the kings in ancient time
Adore Thee in their songs sublime;
So I in fervent, gladsome strain
Will praise and bless Thy holy name;
To Thee at last, in every clime,
Shall temples rise, and praise be sung.

ANTHEM II.

In heavenly love abiding, no change my heart shall fear,
And safe is such confiding, for nothing changes here;
The storm may roar without me, my heart may low be laid,
But God is round about me, and can I be dismayed?

Wherever He may guide me, no want shall turn me back,
My Shepherd is beside me, and nothing can I lack.
His wisdom ever waketh; His sight is never dim;
He knows the way He taketh, and I will walk with Him.

Green pastures are before me, which yet I have not seen;
Bright skies will soon be o'er me, where darkest clouds have been.
My hope I cannot measure, my path to life is free,
My Saviour has my treasure, and He will walk with me.

TENOR SOLO.

Behold! there shall be a day when the watchman upon the mountain top shall cry aloud: Arise ye! get ye up unto Mount Zion, unto the Lord your God, for thus saith the Lord.

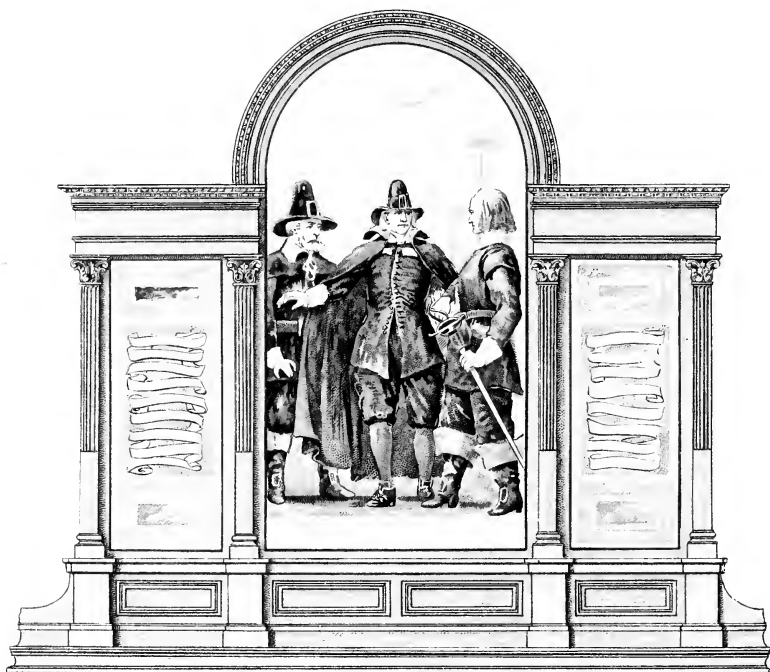
Fear ye not, O Israel, neither be thou still dismayed; refrain thy voice from weeping, and thine eyes from tears, for I, the Lord, am with thee, and will save thee.

I have loved thee with everlasting love, and have redeemed thee.

Why criest thou in thine affliction? why mournest thou in nightly watches? I have redeemed thee; therefore thus saith the Lord.

Sing ye aloud with gladness, thy mourning is turned to joy; I, even I, have redeemed thee; be glad and rejoice.

Thy sorrows are ended, and great shall be thy peace; rejoice and be glad.



DEDICATION.

A BRIGHT, cold day was Thursday, the day set apart for dedication of the church built by Hezekiah Conant of Pawtucket, R.I., for the Congregational Church and Society of Dudley.

At the exercises there was a large attendance, the new church being filled to its utmost. Among those present were people from all over the States, and some thirty-five members of the Conant family, including Revs. H. W. Conant of Somerville, Mass., and Charles A. Conant of Voorheesville, N.Y.; Harlan Page Conant of Mount Vernon, N.H.; James S. and Deacon William H. Conant of Boston, Mass.; Nathaniel Conant of Brookline, Mass.; Edward D. Conant of Newton Centre, Mass.; Harrison J. Conant of Worcester, Mass.; Henry S. Bunton of Hyde Park, Mass.; John A. Conant of Willimantic, Conn.; Luman E. Conant of Waltham, Mass.; George M. Thornton of Pawtucket, R.I.; Thomas Conant, Esq., of Oshawa, Ontario, Canada, poet of the day; Judge Chester Cook Conant, and his daughters Martha and Charlotte Conant, of Greenfield, Mass.; Mrs. Lucy C. Conant; Fred.

Odell Conant of Portland, Me., historian of the family; Henry N. Leavens of Boston, Mass.; also Rev. Charles L. Goodell; William H. Forbes of Boston, Mass.; Rev. Alexander McGregor; Eben McGregor of Pawtucket; Mrs. D. G. Littlefield.

The ceremonies of the day commenced at twelve o'clock by the organ voluntary, followed by the anthem, "God is our Refuge," by a quartette from Pawtucket, consisting of Miss Alice Wentworth, soprano; Miss Ada Byron Coombs, contralto; Fred. S. Gardner, tenor; C. H. Bosworth, basso; with John F. Adams as organist, under whose direction the selections were rendered, to the delight of all who listened to the programme. After the invocation and reading of the Scriptures by Rev. H. W. Conant, Mr. H. Conant introduced Judge Chester C. Conant, who, as chairman of the day's proceedings, read the following address of welcome:—

BRETHREN AND FRIENDS,—In the name of the generous benefactor, who has erected this costly and beautiful structure for the worship of Almighty God, we welcome you to-day to the services of this auspicious occasion.

We congratulate this parish and this historic town in the possession of this beautiful building, so perfect and so well equipped in all its parts. And we rejoice that there is a man amongst us who thus out of his liberal heart, in his love to God and his fellow-men, gives his gifts himself, and acts as his own executor.



JUDGE CHESTER C. CONANT.

Quart. C.M.D

N. J. Copart, 1891.



1. O thou, whose own vast temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised to worship thee!
2. Lord, from thine inmost glory send,
Within these courts to bide,
The peace that dwelleth without end,
Serenely by thy side!

3. May erring minds that worship here
Be taught the better way;
And they who mourn, and they who fear,
Be strengthened as they pray.
4. May faith grow firm, and love grow warm,
And pure devotion rise,
While round these hallowed walls the storm
Of earth-born passion dies.

William Cullen Bryant. 1835.

And we of the Conant name also especially rejoice that his name is Conant, that he descended from that godly man, that peacemaker of the colony, the first citizen and the first governor of Salem, Roger Conant, the immigrant.

We do well to honor the memory of such men in these latter days, to place in prominence enduring memorials of the greatness and true nobility of their lives and characters.

Who can measure the good influences of the life and example of such a man as Roger Conant, and those like him and with him, in moulding the moral character of New England? Her God-fearing men, her progressive ideas in business and mechanics, the influence of her schools and colleges, now pervade every part of the country. From Lexington and Bunker Hill to Gettysburg and Appomattox, her sons, true to their principles, have never failed to stand for freedom and progress, and when occasions required, to even suffer and die for them.

Let this memorial stand for generations yet to come as an honorable token of our veneration and our love for all that was good and noble in their lives and character.

The hymn "O Thou Whose Own Vast Temple stands" was sung to music composed for the occasion by Mrs. Samuel Morris Conant.

"In a certain sense all men are historians.' 'History is the essence of innumerable biographies,' says Carlyle. 'History casts its shadow far into the land of song.' Song and story, story and song, together preserve the record of the deeds of the fathers, their noble daring, their heroic suffering, and their glorious success.

“I am happy to introduce to you, as the poet of this occasion, a true descendant of Roger Conant, the immigrant, who is also a loyal subject of the Queen of Great Britain, who is respected and beloved for her many virtues by all Americans,—Thomas Conant, Esq., of Oshawa, Canada.”

THE POET'S ADDRESS.

MR. CHAIRMAN, FELLOW CONANTS, LADIES AND GENTLEMEN,—In the past I may have not been particularly proud to be a Conant,—to-day I am, and I hope the pleasure you derive from meeting me is as great as is mine in meeting you.

Proud, I say, I am of the Conants, for evidently they have been and are a sturdy race, and to-day at this “gathering o’ the clans” the heart of every Conant must swell with pride when he thinks he has descended from the immigrant Roger and such sterling English stock.

You must kindly let me premise my remarks and poem, and tell you frankly that I am the only British Conant in America to-day from old Roger; and if my forefather did fight for the King during the Revolution, I am pleased to know that he did so from honest conviction, and that he had the manliness to stand up and out for such convictions, when it must have been a great thing to do to stem the tide when the great majority of the inhabitants of the colonies were on the other side.

Yes, he voluntarily left houses and lands, when the war terminated, and came to Canada in 1786, then an unbroken wilderness.

It shows his sturdy character, at any rate. Family tradition tells me he brought his wife and family from this great State of Massachusetts, through the wilds of New York, by an ox



THOMAS CONANT, ESQ.

team and wagon, and on to Niagara, fording the streams at their mouths where they debouch, and following the tortuous shores of Lake Ontario, past the site of the present beautiful city of Toronto, and down the shore to Oshawa, where he built his cabin, October, 1786, beside a beaver meadow, that he might cut the hay growing thereon for his oxen during the approaching winter, and take salmon from the stream for food for himself and family.

Hence I am Canadian and British, and I can, I am sure, indulge in the hope, after a total separation of both branches of the family for one hundred and three years, that no Conant here to-day within sound of my voice will harbor any unkind feelings towards me on that score. You love your country, and I esteem you for it, and surely you will accord to me the like privilege of loving mine and honoring our Queen, the irreproachable Victoria.

En passant, every Conant here to-day must feel it away down deep in his heart that our friend Hezekiah Conant has done us all honor.

While he has honored himself he has honored us as a clan, — I use the Scotch word, for I know none better, — and I feel a debt of gratitude to him for so signally and yet unostentatiously preserving the family name from in any manner dropping into oblivion.

To Mr. F. O. Conant of Portland we must all feel deeply grateful, for had he never spent seven long years in unravelling the skein of our family history we certainly would not have known each other this day, nor would we have had this most pleasant meeting.

And now for my poem ; since charity, you all acknowledge, must cover a vast multitude of sin, so must you let poetic license cover all the defects of my poem.

I have done my best: no man can do more.

I am happy to meet you, my kindred and friends,
 And your welcome is pleasant to me;
 I being the only Canadian branch
 Of our wide-spreading family tree.

In looking along our ancestral line,
 I find much honor and fame
 Has been won by the Conants in ages past,
 That for one I am proud of the name.

Our English forefathers were sturdy and brave
 On the platform, in pulpit, or fight;
 They were found in the van, and struggled and fought
 For what they conceived to be right.

Two hundred and sixty-eight years ago
 Brave Roger came over the sea,
 And by him from the Old to this Western world
 Was transplanted our family tree.

He came seeking liberty, fortune, and fame.
 That he came of right good stock
 He proved by his life, for no worthier man
 Ever landed on Plymouth Rock.

From him have descended all Conants to-day
 Who inhabit this Western sphere.
 They're a pretty large family, too, I should think,
 From their representatives here.

When the great Revolution swept over the land,
 And men were determined to sever
 The links that bound them to Britain so long,
 And to be independent forever;

When our forefathers differed, as honest men will,
 And were found on each side in the fray,
 Some fought with the patriots, some with the King,
 But the patriots carried the day.

You may ask on which side I think was the right,
 But of course I should not like to say;
 To be loyal is good, to love freedom is grand,
 And perhaps the right carried the day.

No doubt, there was tyranny, taxes, and laws
 Too hard for the people to bear;
 Yet I am proud that *my* forefather fought for the King,
 Tho' I might not if I had been there.

He proved he was honest in what he professed,
For when the great struggle was o'er,
He followed his flag far away to the North,
Till he reached the Ontario shore.

His one yoke of oxen drew all he possessed,
As he went on his trackless way;
The "North Star" his guide in the darkness of night,
A "blaze" on the trees in the day.

The snarl of the panther, the howl of the wolf,
Or tread of deadlier foe,
Gave warnings of danger and perils unseen,
Yet he pressed on his way onward, when lo!

A sound like the noise of a battle afar,
He heard with a wondering ear,
And the farther he went the louder it grew,
Until wonder was changing to fear;

Till at last he stood at Niagara's brink,
Where resistless the waters flow,
And with thunderous sound leap from rocks above
To the rocks in the gulf below.

Down the river he crossed, rejoiced he had braved
The dangerous, pathless track;
For there waved from the staff of Fort St. George
His flag, the old Union Jack.

The King gave a home to all loyalists then,
As in old Rome they used to do;
So they gave him a grant of the public land
Because he had been loyal and true.

Thus *I* come from the land of the maple leaf,
And you'll not think me less if in thought
And deed I am true to the flag of St. George,
For which my brave ancestor fought.

And I love *your* flag of the stripes and the stars,
For I know that around the world
It is known as the emblem of freedom and hope
Wherever it has been unfurled.

Like two loving sisters, then, let us agree
With each other to be honest and true;
We're neighbors, with each a great work to perform,
And there's plenty of land for *two*.

I know by that book on the sacred desk,
 By your prayers, and the hymns you sing,
 Tho' in some things we differ, we all of us bow
 To the one great Heavenly King.

I am proud as I stand in this temple of God
 (Though a Conant unknown to fame),
 That this beautiful temple was conceived and built
 By one of my kindred and name.

Long, long may he live, and when he is dead
 Of him shall the story be told,
 That he lived for his neighbors, and glorified God,
 Like good Hezekiah of old.

May we all learn a lesson to work while we live,
 So when we are under the sod
 Our memory may honor not only the name,
 But our kindred, our country, and God.

Chairman Conant then introduced Mr. Frederick Odell Conant as follows: "Every man constructs his own biography; but it often happens that the essence of the story of true and noble lives is lost because the only record of them is written on the memory of friends, who soon in their turn must pass away.

"We are fortunate in having with us to-day one who has with untiring diligence gathered materials and published a most valuable and interesting history of the Conant family.

"Every member of the Conant clan is under lasting obligation to him.

"I have the honor of introducing Frederick Odell Conant of Portland, Me., who will now address you."



FREDERICK ODELL CONANT.

Mr. Frederick O. Conant, the family historian, responded with the following address:—

THE HISTORIC ADDRESS.

LADIES AND GENTLEMEN,—When Mr. Conant asked me if I would not prepare an historical sketch of the Conant family for this occasion, I hardly knew what to say. My inclinations prompted me to help him if possible, both from a certain feeling of family pride, and a desire to do everything in my power to aid one who has done so much for the family name and every community with which he has been connected; but, like most of the family, it is almost impossible for me to face an audience, even though I know it has nothing but a feeling of kindness to one who bears the name of Conant.

Whatever disinclination I had was not that I thought the subject barren, for I am proud of the family name, to which this noble gift of our friend adds new lustre. On the other hand, I feel that the subject needs an orator to do it justice. Not that our family has produced such an array of noted names as some other families, as, for instance, the Adamses, Shermans, or Quincys; but rather on account of the many lessons which, under an able hand, might be drawn from the history of an old New England family like ours, composed of individuals of a general high character, and who have been pioneers in every State in New England since its founding, almost three hundred years ago. The family is made up of good, substantial, honest people, and hard workers, not the brilliant and frothy kind who are always getting themselves talked about. A prominent characteristic of the family, if I understand its make-up, is a modest, retiring disposition.

Its members are pioneers, farmers, merchants, manufacturers, occasionally a minister of the Gospel or physician, but very

few lawyers or public men, and each performs his chosen part well. No one of the family name has been elected to Congress, governor of a State, or even mayor of a city, so far as I know, — a fact that would be hard to duplicate in any other old New England family. The Joneses, Smiths, Browns, and Robinsons have all furnished their mayor, governor, or representative in Congress; but we have not, and I claim it as a mark of distinction and proof of my previous remark, that a retiring disposition is a characteristic of our tribe, for none of us are willing to acknowledge any lack of ability to furnish governors, or even presidents.

As proof that as a family we do not lack ability, I will bring as evidence an article in a recent number of the "Century Magazine," by Henry Cabot Lodge, on the "Distribution of Ability in the United States." He says that "Appleton's Encyclopædia of American Biography" contains the names of 14,243 Americans who have risen above the general level, which would be one in 7,000 of the 100,000,000 souls who have been born in the United States since its first settlement. Not over 3,500 Conants have gone to help make this 100,000,000, and as five of the names are included in the 14,243, the family has produced ten times its proportion of the ability of the United States, which is certainly a remarkable showing. Many people know little and care less about their ancestry, or so profess; with them I have no sympathy. I cannot but feel that any effort to preserve the remembrance of the worthy lives of our ancestors is praiseworthy.

Macaulay has well said, "A people which takes no pride in the achievements of remote ancestors will never achieve anything worthy of remembrance by remote descendants."

No one liberally educated denies or underrates the value of genealogical investigation. A lifetime devoted to the preparation of the history of a nation, or years to the history of some

noble life, is not thought ill-spent, but many forget that the true history of any community is only that of the individuals composing it. A good family genealogy is only a series of condensed biographies, less interesting perhaps, but no less valuable, than more pretentious works. A carefully prepared and well written history of an old New England family affords us a good view of the character and habits of our people for two hundred and fifty years. The earlier generations possessed much in moral quality in which the present generation is deficient. Their industrious, religious, and conscientious lives, if presented to their posterity, will exert an influence for good. We may well confess an honest family pride, not that our ancestors arose to any great prominence in national affairs, but because from the days of Roger Conant, the sturdy Puritan, to the present time, so far as we know, they have borne themselves in a true and upright manner, having the fear of God in their eyes, and serving well their day and generation; and if for no other reason, from the fact that they helped to lay the foundation of the most free, most prosperous, and most progressive nation on earth.

It is a singular coincidence that the two most noted members which the family has produced,—I refer to Dr. John Conant, vice-Chancellor of Oxford University at the time of the restoration of Charles II., and the Rev. Dr. T. J. Conant, who has recently died in Brooklyn, N.Y.,—both excelled in the same field. Dr. John Conant is said to have been one of the best scholars of his day in the Oriental languages, and distinguished in biblical study. Dr. Conant of Brooklyn for years before his death devoted his time to the study of the languages of the Bible, and was one of the American committee for the revision of the Old Testament, co-operating with the convocation of Canterbury, England.

The characteristic modesty of the family is to be noticed in Dr. John Conant. In 1654 he succeeded Dr. Hoyle as Regius

Professor of Divinity at Oxford, in which capacity he delivered a series of lectures which eminent churchmen importuned him without success to publish. Nor could he be induced to publish any of the sermons, orations, etc., which he delivered before the university. Long after his death, however, six volumes of his sermons were published. Liberality and charity were also prominent in Dr. Conant, and displayed at an early age. On the death of his father, which occurred in 1638, when he was thirty years of age, and with no other support than his fellowship in Exeter College, being left the larger part of the estate, he at once turned it over to his younger brother, who had married young, and had a large family to support. From his life it appears that during the three years he held the living at Abergeley, in Denbeighshire, he retained but £149 out of £360 which he received, devoting the rest to charity; and that during his residence at Northampton, a period of about twenty years, he constantly bore the expense of the schooling of from twenty to forty poor children. In this connection I may also mention the gifts of John Conant of Jaffrey, N.H., who during his life gave upward of \$25,000 to the New Hampshire College of Agriculture and Mechanics' Arts, and at his death left \$40,000 more to the college, and a larger amount to other good objects, including \$12,000 to New London Academy; and the name of Edwin Conant of Worcester, who recently died, making Harvard College his residuary legatee, by which the college will soon come in possession of \$75,000 or \$80,000, which is to be devoted to a new building.

Our family name is a very ancient one; to trace its origin we must go back to the days of mythology and hero-worship. In form it is a true patronymic, not adapted from the occupation of its wearer, as were such names as Butler, Clark, Farmer, Miller, and Smith in comparatively recent times.

The name is a Celtic name in its remote origin. In its present form it has existed in Devonshire, England, for about seven hundred years. The early form of the name was Cynan or Conan, which is to be found among the Welsh, Gaels, and Britons at about the beginning of the Christian era. Seven saints of the name are mentioned in the mythology of Donegal. In Irish mythology Con is represented as the god of Valor, son of Diancett, the god of the powers of healing; also as a descendant of Milesius, and the one hundred and tenth king of Ireland. The name of the present division of Ireland, Connaught, signifies the land possessed by the descendants of Con. In the year 388 a British prince, Conan Meriadec, led an army into France against the Roman emperor Theodosius, and, being defeated at the battle of Aquiliea, fled across France to Armorica, where he settled with his followers, and from these British invaders the country took the name Little Brittany. This Conan founded the ducal family which ruled Brittany till the fifteenth century.

No claim is made that we are descended from this family; but from the fact that they held land in Devonshire at about the beginning of the twelfth century, and that our name can be traced back in Devonshire to within a short time of that period, it seems possible that we may be derived from some branch of that ancient family; at any rate, there is the interest arising from the similarity of names.

The authentic genealogy of our family begins with John Conant, who, it is stated, was "descended from ingenuous parents of Gittisham near Honiton, whose ancestors for many generations had been fixed there." He was born about the time of the Reformation. During his youth the example of Luther's followers in Germany was spreading in England.

In 1537 translations of the Bible were first placed in every church; images were torn down as leading to superstition,

and the shrines of the saints robbed of their treasures. In 1539 occurred the dissolution of the monasteries by King Henry VIII. A curious old deed on parchment, dated 1521, is now in my possession, by which the abbot of the monastery of Dunkswell grants a tenement in Gittisham to John Conant, Jr., son of John and Isabella Conant, and his sons Nicholas and John. Probably the son John was father of our John Conant, who removed from Gittisham to East Budleigh, a few miles away, and about fourteen miles from Exeter, the capital of the county. Devonshire, the old home of our family, is one of the most picturesque parts of England, lying in the south-western part of the island, bordered on the south by the English Channel. It is rich in natural scenery and in antiquarian remains. Extensive parts of the interior are covered by moors and lofty hills. The coast is formed by craggy rocks and bold headlands, between which many streams flow through rich valleys into the sea.

The name of only one of the sons of John Conant has been preserved, Richard, who was father of Roger, who came to America. Both John and Richard served as church wardens of the parish of East Budleigh, which is rendered famous as being the birthplace of Sir Walter Raleigh. Richard married Agnes Clarke, daughter of John Clarke, the principal merchant of Colyton, a neighboring parish. They had a family of six sons and two daughters. One of the sons, John, was sent to Oxford University, and became a fellow of Exeter College, bachelor of divinity, and minister of the Church of England. During the quarrel between Charles I. and his subjects, he took sides with the Puritans, and was appointed by Parliament one of the assembly of divines which met at Westminster in July, 1643. This assembly drew up the Confession of Faith, longer and shorter Catechisms, and Directory of Worship, which are still in use by Presbyterians and Congregationalists in Eng-

land, and acknowledged by the American churches. In 1643 he preached a sermon before Parliament, which was printed, and is the first printed work by a Conant of which I am aware.

Another son, Robert, was father of the Dr. John Conant already mentioned. From him descended Nathaniel Conant, a barrister-at-law, magistrate of the celebrated Bow-street police court in London. Nathaniel was knighted by King George III. in 1813. His grandson, Edward N. Conant of Lyndon Hall, County Rutland, England, was high sheriff of the county, and in 1885 chairman of the Court of Quarter Sessions.

The younger sons of Richard and Agnes Conant, Christopher and Roger, went to London about 1609, or when the elder came of age. This date is fixed by the records of the Grocers' Company, one of the great merchant guilds of London, to one of the members of which, Thomas Allen by name, Christopher was apprenticed. After serving an apprenticeship of seven years he was admitted a freeman of London on March 14, 1616. In 1620 Roger signed the bond of his brother John, for the first-fruits of the living of Lymington, and styles himself a "salter of the parish of St. Lawrence Jewry," which clearly indicates that he had become free of the company, for in those days of punctilious observance of form and ceremony he would not have assumed any title to which he had not a good right. The fact that he was accepted as surety for a bond indicates that he had prospered. We know nothing more of their life in London beyond the fact that both were married during their residence there. Roger married, in 1618, Sarah Horton, and to them there were born two children, both of whom died young. Their other children were all born in this country. The time of their residence in London saw the beginning of the trouble between King James I. and his Parliament and subjects. A large number of the latter believed that too many

of the old forms of worship had been preserved in the Church as established by Queen Elizabeth, and that these led to superstition. This party were termed Puritans. They were especially strong in the well-to-do middle class. It is evident from his subsequent position that Roger Conant ranked with the Puritans. His relations, so far as we know them, were with that party. His brother was prominent in their councils, and his four nephews, all ministers of the Church, were Puritans. With such sympathies, it is not strange that he early decided to seek a new home in the wilds of America, where freedom of conscience was possible, and the principles of self-government were even then instilling themselves into men's minds. But what a contrast between the life of mankind at the time of the Pilgrims, as they were called, who arrived on the first three vessels, and now! Then the world was ignorant of steam, electricity, all the principles of chemistry, the barometer, thermometer, the pendulum, and so many things we now deem essential to every-day life. The principles of medical science were little known, and charms and incantations were common in the treatment of disease.

In 1623 the ship "Ann" arrived at Plymouth, it being the third vessel, bringing ninety-six passengers, of whom Christopher Conant is named as one. Among the other passengers were Master John Oldham, his wife, and eight others not mentioned by name, who came at their own expense,—*"particulars"* they are called to distinguish them from the colonists who came at the general charge of the company in England. Roger Conant was undoubtedly one of the unnamed eight, as in a petition he fixes the date of his arrival as in 1623.

All track of Christopher is soon lost. In 1631 he served on the jury in the first trial for murder in the infant colony, which is the last record of him to be found. He may have returned to England, or fill an unmarked grave on the ancient Burying Hill at Plymouth.

Roger Conant, after a short stay at Plymouth and Nantasket, removed to Cape Ann to take charge of a colony planted by the Dorchester Company, under the leadership of Rev. John White, who knew of him through his brother, Rev. John Conant of Lymington, England. Hubbard, the early historian of New England, who knew Roger well, calls him "a pious, sober, and prudent gentleman," and from all that is known of him this statement cannot be doubted. The Dorchester adventurers lost about three thousand pounds by their attempt at Cape Ann; and on the discovery by Roger Conant of a more suitable location at Salem, the colony removed there in 1626, Roger Conant building the first house in Salem, and remaining in charge of the affairs of the company until the arrival of Governor Endicott in September, 1628. The removal from Cape Ann to Salem marks the real beginning of the Massachusetts Colony. The old Dorchester adventurers had become discouraged with their losses, and most of them had withdrawn from the company. A large part of the colonists decided on a removal to Virginia; but Roger Conant could not be induced to abandon the venture, and it was arranged that Rev. John White, chief among the old adventurers, should procure a charter for the new company, with the understanding that the management should remain in the hands of Roger Conant. The new charter was procured; but the new members of the company selected John Endicott as agent, and soon after he was duly commissioned governor. The question whether Conant or Endicott is entitled to be called first governor of Massachusetts has created considerable discussion among antiquarians, but in my mind the question whether he was commissioned governor or not need not trouble us. The fact is that he was the head of the colony which was the beginning of Massachusetts Colony for about three years before Endicott arrived, and if he did hold the place by royal commission, it

must have been by common consent of his companions, which we, as good citizens of this republic, should regard as a higher title than any to be conferred by royal power or chartered authority. About 1637 he removed from Salem proper to that part of the town now Beverly, settling on his part of a grant of one thousand acres. Here he remained till his death, which occurred in 1679. During his residence in Salem and Beverly he was almost constantly occupied in town affairs, as selectman, representative to the General Court of Massachusetts in 1634, one of the justices of the Court of Quarter Sessions, delegate to ordinations, etc., and enjoyed the companionship and friendship of many whose names are still held in honor among us, both on account of their own deeds and the prominence of their descendants. Among these the names of Dodge, Hawthorne, Endicott, Palfrey, Parkman, Winthrop, and Woodbury are best known. From Roger Conant probably nine-tenths of those bearing the name in this country are descended. One other immigrant, George Conant, who came to Plymouth about 1720, is known to have left descendants, and there were possibly others, but of this I am not sure.

From Beverly the family spread, at first to the neighboring towns of Essex County, then, as the Indians were driven back before the advancing waves of civilization, to the interior towns of Connecticut, Maine, New Hampshire, Vermont, and New York. About the middle of the last century, Josiah Conant, great-grandfather of Mr. Hezekiah Conant, removed from Beverly to Dudley; his brother Nathaniel, my great-grandfather, at the same time removing to Alfred, Me.

After the Revolution, one branch of the family, which is represented by the poet of the day, settled in Canada. Members of the family were among the early settlers of the great Western States of Ohio, Illinois, and Michigan. Some went with the Forty-niners to the gold-fields of California, and one

went to the silver mines of Mexico, where his descendants still remain.

The name has been honorably connected with some of the grand events of American history. The name of Roger Conant is inseparably linked with the history of the early settlement of Massachusetts. It was with Col. William Conant of Charlestown that Paul Revere planned showing the signal lanterns from the steeple of the North Church to give warning of the march of the British on Concord. Abner Hosmer, son of Martha Conant and Deacon Jonathan Hosmer of Acton, was killed on Concord Green the next day, April 19, 1775, one of the first victims on the altar of American freedom.

The proportion of men which the family furnished to the Revolutionary Army is no less remarkable than the record as to ability shown. The population of the colonies at the time of the Revolution was about three millions. The only estimate of the total enrolment of the Continental Army which I can find, and this includes duplication of names, sets the number at 320,000, or about one in ten of the total population. According to a careful count, I find there were living, in 1780, one hundred and fifty-two male Conants between the ages of fifteen and eighty years, and there were not over four hundred men, women, and children together. If the family had furnished its proper proportion of one in ten, thirty-six or thirty-eight men would have entered the Continental Army, instead of which I find there were no less than seventy-seven, or one in five of its total number.

I have not been able to obtain as complete records of soldiers in the Rebellion as of Revolutionary soldiers, but have found the names of ninety-four Conants who served in the Union Army, which is probably as good a proportion as any family furnished, for it must be remembered that the Union Army contained a large foreign element. Forty of the name have graduated from American colleges.

Our annals may not have been illumined by many personalities of meteoric brilliancy, but I think we may be awarded with truthfulness the general high standard which I claimed at first. If we would outdo our ancestors we have but to fix our minds on a high aim, and live up to the family motto, *Conanti nihil est difficile*.

The anthem, "How Beautiful are the Mountains," was then sung by the choir, and the letter of presentation of the church edifice of the First Congregational Church and Society of Dudley by the donor, Hezekiah Conant, was then read by his son, Samuel M. Conant, and was received with evidence of the warmest appreciation.

THE DONOR'S LETTER.

TO THE FIRST CONGREGATIONAL CHURCH AND SOCIETY OF
DUDLEY, MASS.

My Dear Friends, — On the 5th of June, 1890, I wrote a letter proposing to build a church for you in place of the structure which unhappily had been destroyed by fire on the 3d of that month. I encumbered that proposition with certain conditions, named at the time ; and I also added that the edifice should have a bell and clock in its tower, that it should have pulpit and pews, heating and ventilating apparatus, and nice rooms in the basement. To-day that promise is fulfilled ; the structure is complete in a satisfactory and workman-like manner, from turret to foundation stone. If the workmen have in any way slighted the work, it is a deception that is practised upon me ; at any rate, to-day the structure looks all right, and, as such, I take pleasure in handing the possession over to you, for

whom it is intended; that you may hold it forever, as a trust, for the use of the people of this vicinity as a comfortable meeting-house, a pleasant place for the Sabbath worship, and any other assemblages for which it may properly be used. In the nature of things, I cannot see that you can hold it in any other manner than in trust for yourselves and the community. To that end I recommend that you elect a board of trustees, who will represent you as holders of the property, they to see it is properly cared for, and not subjected to an unreasonable wear or improper neglect.

In addition to all that I promised you, I have added an organ from one of the best makers in the country, and I think you will find it a pleasant-toned instrument, and a help to your devotions. I have also furnished the seats with cushions and carpets all alike, so that the poor and the rich shall have equal comfort as they listen to the word of God as expounded from the pulpit. Perhaps the farmer, tired in the summer season with the gathering of his hay and crops, can sit and rest with more comfort, and be better prepared in mind by the relief to the weary body. The building which this replaces had a predecessor which used to be called the "old church," and I used to be told that no means for artificial heat were ever put into it. In the coldest days of winter the rugged Puritans used to sit through the morning, afternoon, and probably evening services with no artificial heat, though I might qualify a little by saying that some of the ladies of the well-to-do farmers had little foot-stoves, and sometimes a hot stone or jug of hot water brought from home served to cheer the more delicate ones, but even these were not in abundant supply. To-day in this building I believe that all can be made comfortable in the coldest days of winter, and even delicate ladies can enjoy the day's service without a hot brick or patent foot-stove.

There is another attachment to the structure that was not promised in my letter of June 5th referred to, and that is the carriage-porch at the southeast entrance. There are but few churches in the land so furnished, and it is almost a novel feature; yet in a stormy day or in a down-pouring rain its convenience will be apparent, and its usefulness admitted.

The memorial window, representing Roger Conant separating the combatants, is appropriate and not objectionable, it seems to me, and I prefer it to any picture of celestial beings. It represents an event in history, and it also shows a characteristic of that eminent person. I do not know that he was strictly a Puritan, yet he was a religious man, and a person who commanded the confidence and respect of the community in which he lived, and his character has no stain. And though he never was canonized by any ecclesiastical authority, yet when he prevented this quarrel he certainly was entitled to the reward promised by Christ himself, who said, "Blessed are the peacemakers, for they shall be called the children of God."

The tablet in the vestibule, I trust, will be acceptable, because I try thereby to express my intentions regarding the purpose of the structure. Perhaps it may meet the eye of some person who believes that there is a natural antagonism between religion and science, and I feel that a word or two here by me may not be inappropriate. Whether my duty before me is towards God or my fellow-men, whether the means to accomplish a grand result are placed in my hands by my Creator or my fellow-creatures, I cannot do otherwise than to act as a steward. If it is for a business which requires capital, then it is my duty to invest that capital, using my best judgment to do it in the interest of Him who has thus endowed me. So, in the construction of a building like this,

I do it, not to promote any particular sect or creed, but to accomplish some benefit to the world which God created. To that end I devote the means which He has placed in my hands. In no other way do I think I can so much promote His glory. It is an axiom that ignorance is the mother of crime: so Christianity will become more and more refined and acceptable, the more intelligent and educated the community becomes. There is no gainsaying the fact that Christianity and science must go hand in hand. "Mercy and Truth must meet together; Righteousness and Peace will kiss each other." I certainly expect the students of Nichols Academy will be benefited by their attendance here upon divine service, and will here hold their annual exercises at the close of the academical year, as was their custom in the old structure, the victim of last year's conflagration.

I am not a theologian, but I have lived long enough in the world to see, or at least believe, that every man has a mission to fulfil. He is endowed by his Creator with certain faculties of brain and muscle. He has a faculty to think, to observe, and reason. The preacher should carefully consider this, and, when he is called upon to give religious instruction, do his best to make the truths appear reasonable to his hearers. I believe the farmer is called to his farm, the manufacturer to his factory, the mechanic, the carpenter, and builder to their constructions, the doctor, lawyer, preacher, and teacher each to his profession, and they will each win a reward in proportion as they have been of service to the world. The man who tills the land and delves in the soil is doing what he can to supply the world with food; drink has to be provided by the construction of water-supply, which requires toil and skill; the naked must be clothed by the manufacturer; coal and iron must be mined, every necessity be obtained, and the

wheels of the railroads and the steamboats must be turned in its distribution. In short, there is, to my mind, also a great Scriptural warrant for the prosecution of the business of the world, of agriculture, manufactures, and commerce, and all their adjuncts and appliances; and I believe that he who honestly pursues the line of business that God has called him to, however insignificant and lowly, and is useful in the world, and faithfully does his duty, will at last hear the grand encomium, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me: in prison, and ye came unto me." They have toiled and suffered to feed, clothe, and shelter God's creatures, and relieve suffering humanity, and have at last come up before the great Judge of all the earth. Their hands are clean and their hearts are pure; their faith is good, but, unable to show it otherwise than by their works, it will be, as with Abraham of old, counted unto them for righteousness.

This building might have been so constructed as to add considerably to its cost, and it might have been built for less money. But as it stands to-day it is the outcome of the combined judgment of the donor and his architect. They think it will make a very satisfactory memorial, and a church good enough for a small village and parish like this of Dudley Centre. It is not so inflammable as the old building, and I trust it will stand for centuries to come, and that it will also be the means of grace to many an anxious and weary soul, and that your children and their children's children will enjoy its shelter, and here listen to the truth of Christianity when refined by the influence of another hundred years of **American** civilization.



SYLVIA FERGUSON CONANT

Here the congregation was requested to rise while the following was said:—

I now have the pleasure of placing in your hands the keys of the edifice, and committing the care of it to your hands. I trust that you will bear in mind that unto whom much is given, of them shall be much required. The possession of this structure adds to your facilities for doing good, enables you to be of more use to your fellow-creatures, and adds to your responsibilities. It will require some thought and good judgment to properly perform your duty, yet I think you are, and will continue to be, for yourselves and successors in time to come, endowed by your Creator with sufficient wisdom for this trust. I feel that in this I have used discretion and my best judgment, and I can only add the hope that God's blessing will be on this memorial, on this church, this town, and all that dwell within its borders.

An appropriate response, accepting the edifice in behalf of the Church and Society, was made by Rev. T. C. Richards. The prayer of consecration was made by Rev. Alexander McGregor of Pawtucket, R.I., and the anthem, "Hark! hark! my Soul," was sung by the choir. At this point a part not in the printed programme took place. An infant grand-daughter of the donor of the church, a daughter of Samuel M. Conant, was baptized under the name of Sylvia Ferguson Conant, by the pastor, Rev. Mr. Richards, and the fontal bowl was presented to the new

church in her name. The forenoon's exercises were closed with Doxology and benediction by Rev. T. C. Richards.

At one P.M., all those present were invited to a dinner set in Academy Hall, at which two sittings were required to accommodate the large numbers. About thirty-five members of the Conant family, by special invitation, dined with Hezekiah Conant at his spacious and palatial mansion, where a very interesting social time was enjoyed.

THE AFTERNOON EXERCISES.

THE afternoon services in the church, beginning at half-past two, were opened with an "Andante Movement from the Fifth Symphony" (Beethoven), on the organ, followed by the anthem, "O Thou to Whom in Ancient Time" (Morrison), sung by the same quartette as of the morning; invocation and Lord's Prayer, by Rev. E. S. Tingley, former pastor; responsive reading of Scripture, by Rev. T. T. Filmer of Webster; addresses by Rev. C. H. Pettibone of Southbridge, Rev. C. L. Goodell of Boston, and Rev. Prof. A. L. Perry of Hartford, Conn.; anthem, "In Heavenly Love abiding," by the choir; dedication prayer by Rev. H. A. Blake of Webster; thank offering, tenor solo, "Fear not Ye, O Israel" (Buck), hymn and benediction brought the day's great work to a close.

Extended notices were given these exercises by the following newspapers, all of date December 18, 1891: Webster "Times," Worcester "Spy," Worcester "Telegram," Boston "Daily Globe," Pawtucket "Evening Times," "The Evening Reporter" (Woonsocket, R.I.), "Evening Telegram" (Providence).

Lists of members of the Conant family invited to attend the dedication of the "Conant Memorial Church," with addresses.

- CONANT, ALBAN JASPER, New York, 51 West 10th St.
 CONANT, ALBERT, Boston, 73 Union St.
 CONANT, ALBERT FRANCIS, Brookline, Mass., Kent St.
 CONANT, ALONZO G., Pepperell, Mass.
 CONANT, CHARLES ALBION, Rev., Voorheesville, Albany
 County, N.Y.
 CONANT, CHARLES F., Westfield, Union County, N.J.,
 P.O. Box 383.
 CONANT, CHESTER COOK, Hon., Greenfield, Mass.
 CONANT, EDWARD DAVIS, Newton Centre, Mass.
 CONANT, EDWARD W., Oldtown, Maine.
 CONANT, ERNEST LEE, New York, 32 Nassau St.
 CONANT, EUGENE F., Denver, Col.
 CONANT, EUGENE H., Camden, N.Y.
 CONANT, FRANK H., New York, care Navy Yard.
 CONANT, FRED. ODELL, Portland, Me., 139 Park St.
 CONANT, GEORGE F., Camden, N.Y.
 CONANT, GEORGE H., New York, 42 West Broadway.
 CONANT, HAMILTON S., Providence, R.I.
 CONANT, HARLAN PAGE, Boston, 73 Union St., resi-
 dence Mount Vernon, N.H.
 CONANT, HARRISON, J., Worcester, Mass., 556 Main St.
 CONANT, HARRY ARMITAGE, Hon., Monroe, Mich.
 CONANT, HENRY WASHINGTON, Rev., Somerville, Mass.,
 247 Highland Ave.
 CONANT, JAMES SCOTT, Boston, 3 Franklin St.
 CONANT, JOHN A., Willimantic, Conn.
 CONANT, JOHN SHUBAEL, Princeton, N.J.



MAIN STREET SINCE FIRE OF 1890.

CONANT, LEWIS S., Boston, care The N. Ward Company.

CONANT, LUCY C., Mrs., Cambridge, Mass.

CONANT, LUMAN E., Waltham, Mass.

CONANT, MARSHALL, La Cross, Wis.

CONANT, NATHANIEL, Brookline, Mass.

CONANT, ROBERT WARREN, M.D., Chicago, 4743 Kenwood Ave.

CONANT, SILAS, Acton, Mass.

CONANT, THOMAS, Esq., Oshawa, Ontario, Canada.

CONANT, THOMAS OAKES, New York, care U.S. Assay Office.

CONANT, WILLIAM COWPER, New York, P.O. Box 3059.

CONANT, WILLIAM HENRY, Portland, Me., care Portland & Rochester Railway.

CONANT, WILLIAM HENRY, Dea., Boston, 16 Washington St., residence Mount Vernon, N.H.

BUNTON, HENRY S., Hyde Park, Mass.

CHURCH, WILLIAM CONANT, New York, 240 Broadway.

COLEMAN, CARYL, New York, care The Tiffany G. & D. Co.

FOSTER, GEORGE CRAIGIE, New York, 7 West 29th St.

GALLOUPE, CHARLES W., Boston, 35 Devonshire St.

GIDDINGS, EDWARD LEECH, Boston, 105 Devonshire St.

HITCHCOCK, D. W., Mrs., Boston.

LEWIS, ALVAH CONANT, Brooklyn, N.Y.

MORSE, L. FOSTER, Roxbury, Mass., 225 Humboldt Ave.

RODENBOUGH, T. F., Gen., New York, 1 East 55th St.

STORRS, RICHARD SALTER, Rev., D.D., Brooklyn, N.Y.

TRACY, JOHN MARTIN, Greenwich, Conn.

COPY of a Discourse

DELIVERED ON FAST-DAY, APRIL 9, 1835, CONTAINING AN HISTORICAL
SKETCH OF THE TOWN OF DUDLEY, MASS.,

BY REV. JAMES H. FRANCIS.

DISCOURSE.

Ps. LXXVIII. 5, 6, 7. — “For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments.”

It is both interesting and useful to learn the history of any people; especially to trace out their origin, and ascertain those early events and transactions which peculiarly influence their future character and destiny. The early history of Greece and Rome, and of our own remote ancestors on the sea-begirt isle, though involved in obscurity and mingled with fable, we peruse with deep interest. The origin and progress to national existence of that people to whom the Scripture quoted pertains, are traced with distinctness and authentically recorded. Their history was written under the guidance of divine inspiration. And herein do we find, not only an unqualified recognition of a divine, providential agency in the common current of events, but a record of extraordinary and mighty deeds performed by the Lord their God, for their deliverance and protection, for their prosperity and welfare when obedient, for their chastisement when undutiful. The Psalmist, in accordance with the design of Jehovah, would perpetuate the remembrance of these mighty acts, that those who should successively arise might set their hope in God and keep His

commandments. Therefore did he often make them the theme of those inspired songs which from age to age were to be celebrated in the sanctuary.

The early history of our nation, of this American Israel, though presenting no instances of miraculous interposition, is yet most worthy of attention and remembrance, as evincing conspicuously the superintending agency of divine Providence, no less than noble and worthy traits of human character. And, as in history usually, a general view enlists our feelings less than individual incidents; so there is increased, rather than diminished, interest in descending from the relation which respects a country to that pertaining to a particular community, especially if it be the one of our nativity or permanent abode. It is my intention at this time to present, according to the best available sources of information, a concise relation of the most important events and transactions pertaining to the settlement and subsequent history of this town.

The earliest notice of this region of country which I have been able to find, is one connected with an account of operations in behalf of the religious welfare of the Indians. To diffuse over these original tenants of our soil the salutary influence of the Gospel, was a prominent object in view of the benevolent . . . who first emigrated to this western world. Says one historian, "The conversion of the Indians was none of the least motives that persuaded many of the inhabitants of New England to transport themselves thither." In labors for this object the names of Eliot and Mayhew are distinguished. By their efforts, in connection with others, was the Bible translated into the Indian language, many of the natives religiously instructed, churches formed among them, and at many locations throughout the colony were meetings established where they assembled to worship God and sanctify the Sabbath. At length a magistrate was appointed to superintend the concerns

of the *praying Indians*, as they were called. The first person selected for this office was Daniel Gookin, in 1656. There were several which were then called *old towns of praying Indians*, as Natick, Hassemamessit (now Grafton), Magunkeequag (now Hopkinton), and others. There were several, also, which were denominated *new towns of praying Indians*. These were all more distant than the others from Boston. Among the latter were included, under different names, Oxford, Woodstock, and Dudley. These began to hearken to the Gospel about 1670. Oxford (called Munchuge) contained twelve families. "About five miles distant from this place," says Gookin, in his account given 1674, "is Chabanakongkamun"; or, as it has been since differently spelled and pronounced, Shawgunagunkawa. Such was the euphonic Indian name for this town. The description continues: "It hath its denomination from a very great pond, five or six miles long, that borders upon the south end of it. This village is fifty-five miles west by south from Boston; there are in it nine families. The people are of a sober deportment, and better instructed in the worship of God than any of the new praying towns. Their teacher's name is Joseph, who is one of the church of Hassemamessit (Grafton), a sober, pious, and ingenious person, and speaks English well, and is well read in the Scriptures." The native here spoken of as a Christian and teacher of the Indians dwelling in this settlement, was the first who resided among them as a religious instructor. He came about two years previous to the above account: *i.e.*, in 1672. Gookin further represents his as then a "new plantation, well accommodated with upland and meadows." The Indians residing here were of the Nipmuck tribe, whose ruler was Watasacompanum, and are represented to have been, after King Philip's War, tributary to a sachem whose residence was sometimes at the place where Bristol, R.I., now is,

and at others where is at present the town of Middleborough. "At this settlement," adds the writer above named, in his remarks concerning these ancient proprietors of your soil, "dwells an Indian called Black James, who, about a year since (1673), was constituted a constable of all the new praying towns. He is a person that hath approved himself diligent and courageous, faithful and zealous to suppress sin."

In a letter of the celebrated Indian missionary, Eliot, contained in the Historical Collections under date of 1684, Chabanakongkamun is mentioned as one of the stated places where the Indians met "to worship God and sanctify the Sabbath," after King Philip's War. This war, the most rancorous and destructive that ever occurred between the whites and the aborigines, commenced in 1675, and ended in 1676 with the death of that shrewd and distinguished chief. From the above remark of Eliot it would seem that this contest, though for the time most bloody, and involving a large portion of the Indians, did not obliterate the impressions of truth previously made on those rude sons of the forest who occupied this spot. Yet I may add, it appears in the event to have been the same with them as with others of their race who have enjoyed the instructions of the Gospel, — no very permanent influence was thereby exerted on them, especially as a community or tribe, however it may have been with individuals. Their habits and manner of life were not essentially changed. In records subsequently pertaining to the Church here, I find no instance of an Indian admitted to a full communion, and the names of only three who were admitted, as it was then termed, to own the covenant. The tribe now, as you well know, has dwindled to the merest remnant.

This brief account of the ancient tenants of your soil I will close with an anecdote related in Hutchinson's history, which shows that the race who have succeeded them do not surpass

them at least in longevity. "In 1724, August 25, a Nipmuck Indian, John Quittumug, went to Boston and was entertained there by gentlemen who accounted him a great prodigy. Forty years before he had been remarked as an old Indian, and must have been above one hundred and twelve years of age; for he constantly affirmed that in the year 1630, upon a message from the English that they were in want of corn, soon after their arrival, he went with his father to Boston, and carried from his country one and one-half bushels of corn all the way on his back; that then there was but one cellar begun in Boston, and this somewhere near the Common. At the time of the last journey, nearly one hundred years after the other, he was in good health, his understanding and memory entire, and he travelled ten miles a day." He lived, it is said, near the town of Woodstock, probably in this town. "In 1686, many inhabitants of Roxbury," Hutchinson remarks, "pitched upon a tract of land to settle upon, which was bounded upon the south by Woodward and Saffrey's line, and it was granted to them by the Massachusetts government, and took the name of Woodstock." Grants were also made to particular persons near this line. How early grants were made or any white persons came to reside within the original limits of Dudley, I have not means to determine. It is, however, quite certain that none settled here during a considerable period subsequent to the above date relative to Woodstock, 1686. One statement I have seen, probably derived from tradition, dates the first settlement in 1720. It is probable that individuals came here as early as that. No families, however, it would seem, could have been located here until some time afterward. Deeds of land are found dated as early as 1725. Tradition says that Abigail Corbin, the daughter of James Corbin, was the first white person born in this town, and that Joseph Healey, the father of the present Major Lemuel Healey, was the first white

male birth. According to their family record, he was born June 16, 1729, and it is said but a few days after the other. The families of Edmunds and Newell, that were from Roxbury in this State, probably came some little time previous to Mr. Healey. The latter was from Newton.

In 1732, June 1st, this settlement was incorporated as a town. In the preamble to the act of incorporation, the reasons are thus stated: "Whereas, there are many inhabitants already settled on a tract of land lying between the towns of Woodstock and Oxford, who, together with others on the southwest part of Oxford, *are very remote from any place of the public worship of God*, are very conveniently situated for a township, and have petitioned," etc. The name of Dudley was given to it, manifestly out of regard to two men who owned tracts of land there, Paul and William Dudley, members of a distinguished family in the early period of the Commonwealth. The order for the first town meeting, issued by the House of Representatives, runs thus: "That Joseph Edmunds, one of the principal inhabitants of the town of Dudley, in the county of Worcester, be directed and empowered to notify," etc. This first meeting for the appointment of officers was held on the twentieth of the same month in which the act of incorporation was passed, and Joseph Edmunds was chosen moderator,—also first selectman; James Corbin, Sr., second selectman; Ebenezer Edmunds, the third; George Robinson, the fourth; John Lillie, the fifth, and also town clerk. The meeting was held at the dwelling-house of William Carter. In two days after this a meeting was notified for the express purpose of devising measures to obtain a minister of the Gospel. Thus early did the object of providing for themselves and their children the institutions of religion engage the fathers of this town. At that meeting, held on the 29th of the same June, the selectmen were authorized to

employ a religious teacher for one year. "Voted also, that William Carter's house be the place of meeting for publick worship." There were other votes indicative somewhat of the customs of those times; one that "Jonathan Newell be the man to set the psalm at public worship"; another, "that Joseph Pepper be the man to read the psalm" (*i.e.*, to read it line by line as they sang). At the next town meeting in September following, it was determined "to send to their Honors, Judge Dudley, Colonel Dudley, and Colonel Fitch to see if they would do anything to aid in settling a minister, and building a meeting-house." This application resulted in the gift from the Dudleys of one hundred acres of land lying eastward of William Carter's, and one hundred pounds in money. At another meeting in November, this gift was by a vote accepted, and at the same time Mr. Isaac Richardson was chosen to settle with them in the ministry. The day and the council and the place (which was Mr. Joshua Healey's house) for his ordination were agreed on, but some difficulties arose, and after several fruitless attempts to remove them, he left. Sundry meetings having been held in relation to building a house of worship, it was finally, January 30, 1736, determined "to place it on Joshua Pegin's old field, provided the land could be procured for that purpose, and also enough for a training-field and burying-ground." On the following March, the town voted to accept four acres, for these purposes, of the original proprietors, "on the top of Joshua Pegin's hill," and also to perform the conditions, *viz.*: "to allow the Indians a convenient seat or seats in our meeting-house when it was up." The spot here denoted is that on which this house of worship now stands. It was then contemplated having the burying-ground connected with the plot for the meeting-house, as was usual in those early days of New England, but this was found to be undesirable, because the earth near the surface

was so entirely saturated with water. One grave, it is said, after the excavation, filled before the burial took place. This was the grave of James Scott, killed by the fall of a tree, the first white person interred in Dudley. James Corbin, Joseph Pepper, Clement Corbin, and William Carter purchased the land where the old burying-ground in the centre now is, and for this purpose. The oldest place in town is said to be that near the Quinebaug River. The meeting-house was voted to be fifty feet long and forty wide. It was raised on the 23d of October, 1734, a little more than two years after the town was incorporated. The next year the citizens of the town assembled, voted to concur with the Church in observing the 10th of April as a day of fasting and prayer with reference to settling a minister. On this day, Mr. Pearly Howe of Killingly, Conn., was chosen to be their pastor, "by a great majority," it is recorded, "of both Church and town." He was ordained on the 12th of June, 1735. Those requested to attend as the ordaining council, were the Rev. Messrs. Williams of Pomfret, Conn., Campbell of Oxford, Troop of Woodstock, Peabody of Natick, Cabot of Thompson, and Walter of Roxbury.

To schools there was not as early and prompt attention here as was usual with the fathers of New England. The first appropriation for schools from the public treasury was in 1739. The amount was twenty pounds. Forty pounds also were voted to build a schoolhouse, which was to be erected on the public plot already purchased. Little, however, was immediately done in accordance with these provisions. It appears that no school was sustained here until 1743, when the town record notices a Mr. May as having kept one during the previous winter. In subsequent years, grants of money were not infrequently made for this important object.

Difficulties now arose in respect to Mr. Howe, which, after serious efforts to heal them and retain him, resulted in his dismissal in 1743. Not long after this, however, he was settled in Killingly, Conn. In May, 1744, the town by vote concurred with the Church in appointing, in the language of the record, a day of solemn fasting and prayer to God for counsel and direction in the great and important affair of calling and settling a minister. Subsequently, Mr. Charles Gleason of Brookline, Mass., was invited to settle. He was ordained here in October, 1744.

The Church in Dudley was doubtless organized in 1732. But there are found no church records of date prior to that to which we have now brought the history of the town, — 1744. The first records pertaining exclusively to the Church now in our possession, were commenced by Mr. Gleason. In these nothing is contained respecting the previous concerns of the Church. The first mention of the Church in the town records is under date of April 23, 1733. Thus, though it is certain one then existed here, when it was organized does not, as to the precise time, appear. The Rev. Mr. Johnson, in a brief statistical account in the town-book, dates it in 1732. He had means, probably, of determining this point, which we have not, and may be relied on as correct. It is not improbable that the Church was formed while the affair was pending in respect to Mr. Richardson, the first person selected, as already observed, for pastor. In the first doings of the town, in relation to his settlement, there is no recognition of the doings of the Church, which, according to New England usage in such cases, was an irregularity. In the calling of a minister, the Church had uniformly acted first, and then the town or Society concurred or not, as they saw fit. The reason why the proceeding was not in this manner in the instance before us *may* have been that no Church had been regularly organ-

ized. However that was, there is in the town records notice of a meeting of the Church at the time above mentioned, April 25, 1733, at which Mr. Richardson was chosen to be pastor, and the time appointed for his ordination; and there being on the same day a meeting of the town, they voted concurrence with the Church, though the town had previously acted on the same points. Thus they adopted, and subsequently followed, the custom, in this particular, of Congregational Churches in New England.

How many or who were the original members of the Church, or what number was added during the ministry of Mr. Howe, as no church records of that period are extant, I have no means of determining. The ministry of Mr. Gleason was a protracted one of nearly forty-six years, until his death in May, 1790, at the age of seventy-five.

In December, 1790, Rev. Joshua Johnson, having been dismissed from North Woodstock, was installed in Dudley. He left the pastoral office here in 1796, in May. Afterward he was located as an instructor and preacher in Whitestown, N.Y. From the last date there was an interval of three years, during which there was no settled minister.

In June, 1799, Mr. Abiel Williams of Raynham, Mass., was ordained in this place to the work of the ministry. He was dismissed in March, 1831.

In August following, on the twenty-fourth day, the present pastor was ordained.

The first deacons of the Church in Dudley appear, from the mention of their names on the town record, to have been Joseph Edmunds and Benjamin Conant. In 1745, Jonathan Newell was chosen; 1763, Jacob Bradbury; 1770, Abijah Newell and Edward Davis, brother of the present General Davis of Oxford; 1773, Jason Phipps; 1795, Jonathan Bacon; 1812, William Healey; 1820, Simpson Larned; and in 1833,

the present officiating deacons (Abner Perry and Charles Carpenter) were appointed to their office.

The number received into full communion with the Church during the ministry of Mr. Gleason was one hundred and forty-five; during that of Mr. Johnson and till Mr. Williams, forty-eight; during that of Mr. Williams, about one hundred and ninety; since that time, fifty-three.

The baptisms during Mr. Gleason's time were eight hundred and fifty-seven; by Mr. Johnson, seventy-nine; by Mr. Williams, two hundred and nineteen.

The practice, formerly somewhat general in New England, was adopted by the Church in Dudley, of permitting persons who did not consider themselves truly pious, to take the covenant, as it was termed, that their children might be baptized. This scheme was sometimes denominated the *half-way covenant*. It consisted in a public profession of belief in the doctrines of Christianity, and a promise to assume the obligations and perform the duties implied, whenever they felt prepared to do it. In a formula adopted by this Church since Mr. Gleason's day, the article in respect to this practice runs thus: "And when peculiar circumstances require, we do profess it our duty to admit persons to covenant and their children to baptism, who, through a tenderness of conscience, and for want of sufficient light, may think themselves unable to come to the Lord's Supper, and who shall engage to come forward so soon as by divine grace they find their difficulties removed." Whatever plausibility and seeming advantages may have attended this usage, yet is it not only without any warrant from Scripture, but experience has fully proved it to be detrimental to the purity of the Church and to the prosperity of vital godliness. It was continued here during Mr. Gleason's ministry. None appear to have been received in this manner after his day; at least, none are thus recorded,

though in the covenant subsequently adopted the practice was recognized as valid. The number of members of this description, as found on Mr. Gleason's record, is one hundred and twenty.

Another usage, both of this and other Congregational Churches formerly, was that of requiring persons, upon their admission, to confess (if having been guilty) certain more flagrant sins. This was done away with during the ministry of Mr. Johnson. At a Church meeting, February 1, 1796: "Voted unanimously, that the ancient practice in this Church of requiring and making public confessions of offences, by persons not in Church membership, before the congregation, is suspended, and that no record hereafter be made of any person making their peace with this Church."

In the time of Mr. Gleason, the Lord's Supper was administered once in two months. Early in the ministry of Mr. Johnson, it was resolved "That there be but five communion days in each year." The former practice, however, which has obtained to the present time, was probably soon afterward revived.

The confession of faith and covenant now in use were introduced by Mr. Johnson, that which had been previously used being lost.

What, anterior to this, was the method adopted in ascertaining the qualifications of those desirous of admission to the Church, does not appear. It may have been here, as it is known to have been in other cases, that the pastor alone attended to the examination, as far as any was instituted. But in 1796 it was determined that "every person desirous of joining in full communion with this Church, previous to their being admitted, shall attend at a Church meeting to be appointed, in order that the candidate may give satisfaction to the Church concerning his qualifications, when every member

shall have the liberty of asking the candidate such questions as they may judge proper." The method now practised, you know, is that of examination by a committee of several individuals appointed by the Church from time to time, as a standing committee for this express object. Perhaps a still further improvement would be to have such a meeting as was formerly held after this examination by the committee. In respect to admission to the Church, I find in the records a resolution of some importance passed in 1820: "That whenever any person or persons shall wish to become members of this Church, and cannot feel it their duty to give up their children in baptism, that if the persons can satisfy this Church as to their experience of religion, and that their objections in bringing forward their children to baptism are real conscientious scruples, and shall satisfy this Church that they are so, then they may be admitted to the fellowship of this Church."

It appears that there were in town, quite early after its settlement, persons differing from the Congregationalists in religious sentiments. Under date of 1744, the year of Mr. Gleason's ordination, a certificate was presented to the town clerk with the names of Joseph Wakefield, Benjamin Putney, Paul Robinson, Silas Robinson, and Jonathan Putney, as members of the Baptist Church, and with those of Francis Curtis, John Curtis, and William Wakefield, who attended the Baptist meeting, — signed Jonathan Marsh, clerk of the Baptist Church, James Coats, brother of the Church. The design of this certificate was to exempt these individuals from the assessment of the general tax for religious purposes. With them probably originated the Baptist Church and Society in Webster, which was then the eastern section of Dudley. The method of raising money for ecclesiastical uses at that day in New England was almost invariably by a tax levied on property. This was the method originally pursued here, though it was

long since relinquished, doubtless on account of the difficulties arising from diversities in religious opinions and practice. In 1756, there was a vote of the town to exempt the Baptists from paying the assessment for the support of the Gospel. A similar exemption was granted in 1792 to all who did not belong to the Congregational denomination. It appears that the annual expenses had not been fully met, that debt had accumulated somewhat at the close of Mr. Gleason's ministry in 1790, and a portion of the inhabitants were unwilling to be considered as belonging to this, which was then regarded as the *standing order*. Dissent from it had commenced here much earlier than in most other towns in the Commonwealth. The number that usually assembled for public worship was small; and after Mr. Gleason's death disagreement arose between his heirs and the people in relation to his pecuniary claims. Difficulties similar to these existed during the six years of Mr. Johnson's continuance here, though for aught that appears, his was, in other respects, a happy and useful ministry. The appropriations for his support were made out in part by a tax and partly by subscription. After he left in 1796, effort was made to unite those who were disposed to maintain public worship as Congregationalists, and, as such, formed themselves into a society, adopting certain articles by which they should be regulated. This instrument received the signature of seventy of the citizens. To them, as a Society, the town relinquished all their right to the meeting-house, except for the purpose of public meetings for town business. In a short time the Society obtained an act of incorporation by which they were constituted *The First Congregational Society in Dudley*, making all the inhabitants who usually met with said Society for public worship, and who did not belong to any other religious society, subject to all the burdens and entitled to all the privileges of the same;

and John Chamberlain was directed to call the first meeting by issuing his warrant to some principal member of the Society. On the 10th of July, 1797, pursuant to a warrant issued to David Nichols, the Society met and chose the necessary officers.

The meeting-house, which had not been entirely finished, was now altered and repaired; new pews were made, and in June, 1798, they were rented for three years at \$382.50 per annum. They were rented in a similar manner at successive periods until 1820. Thus it appears that the method of conducting ecclesiastical affairs, established generally by the first settlers of New England, was in some respects here early changed. In some few towns in the State even now the Congregational Society is bounded chiefly by geographical lines, almost all within them belong to it, and their expenditures, as formerly, are defrayed by a tax assessed according to property.

Others than the Baptists, differing from those who first settled here, have, for a considerable period, composed a part of this population. The first Universalist meeting held within your limits was in an unfinished dwelling-house near the Centre (A. Tufts now owns and occupies it), in the year 1792 or 1793. This was about twenty years after Universalism was imported into the country from England in the person of John Murray, and less than twice the same period from the time when this scheme took somewhat the form of a system, and universal salvation as a leading doctrine of the Bible was first proclaimed to the world by James Rely. The second meeting here of those who were disposed to favor this new sect was held, perhaps, within a year of the preceding. It was attended at the meeting-house chiefly by persons from the neighboring towns, where this transatlantic heresy had even then, it seems, gained considerable currency. Persons

are now living among us who have heard Murray himself preach at Oxford. Indeed, this founder of the sect in our country died in Boston, 1815, only twenty years ago. Thus it appears that Universalism is an exotic of recent growth. Subsequent to this second meeting, none was held for the purpose of inculcating it here for a long period. Yet the seeds of error which had been sown did not die. The first academy designed especially to mature and cultivate it was erected about 1816. During this time and somewhat previously, there were occasional appointments for this object at the dwelling-house of the individual who was the principal agent in building it. The designs of this individual and those associated with him, in respect to the diffusion of this new doctrine, to which the academy was to be made subservient, were, in a measure, frustrated by the burning of this edifice. Constructed and fitted up as a place for instruction, not only in literature and science, but also in religion, — universal religion, — it caught fire, and was consumed just on the eve of its completion. And, although another was ere long erected, bearing the appellation of the original projector, it has only, in a very limited degree, if at all, subserved, and failed entirely to accomplish, the object which he intended.

Previous to 1819, some few individuals attached or favorable to the Methodist denomination resided here. But they seldom, if ever, assembled by themselves for religious worship. At the period above named, however, during the prevalence of a general religious excitement, they not only mingled with the Congregationalists in their frequent convocations, but held meetings of their own appointment. Thus commenced their efforts and operations among this people as a separate denomination.

In respect to the physicians who have practised in town, though I am not able to state the time when they commenced

or terminated severally their professional careers, I can mention their names in the order, I believe, in which they succeeded one another. The first, according to the records which I have had opportunity to examine, was William Stimpson from Reading; the second was John Day; the third was Doctor Walden; the fourth, Doctor Lillie; the fifth, John Eliot Eaton. To him succeeded the present practitioner, Dr. Samuel P. Knight. Previous to Doctor Eaton, and probably during the early part of his course, a son of the Rev. Mr. Gleason pursued to some little extent here the medical profession, and also a man by the name of James Walcot. This town has hitherto sustained a character for health and longevity equal, probably, to any other in the State, superior certainly to some in the vicinity.

In the year 1819, there prevailed among this people, as in many other parts of our land, an uncommon religious interest. The attention of numbers, previously estranged from God and the way of life, was turned to the things of their everlasting peace. They sought the Lord and found Him, and shared in the ineffable benefits of His grace. Large accessions were made to the Church; and, as many of you can remember far better than I can describe, Zion was made to rejoice with thanksgiving and praise to her Lord and King. And precious fruits of that interesting season of merciful visitation are still witnessed in our midst, though some who were then numbered with the people of God have turned back, and walk no more with them.

A result of that, similar to results which have followed other revivals of religion, was the alienation of some farther than before from evangelical doctrines and the institutions of the Gospel. Citizens, who until this time had retained the Puritan habit of a regular attendance at the house of God on the Sabbath, now, being offended, began to decline, and

erelong became open opposers of truth and godliness. Men who do not love the truth may associate with those who do in what pertains to the exterior of religion, in observing the ceremonials of worship and the forms of divine institutions; but when the light of truth is clearly exhibited, and its power is made to tell on the heart and conscience, when the claims of duty are vividly presented and urged as immediately obligatory on every impenitent, disobedient subject of God's government, many oftentimes turn away and close every avenue of their minds against the light. It was so in primitive ages under the preaching of Christ and His apostles. It has been so ever since, when, with their spirit and manner, truth and duty have been proclaimed to guilty men. This is by no means to be laid to the charge of the Gospel of Christ. That numbers are offended at revivals of religion and often become hardened thereby, is no argument against them; certainly as far as they are not marred by human imperfection. It is the fault only of those who will not hear the truth, who will not yield to the self-denying duties of godliness, who love darkness rather than light, because their deeds are evil.

The revival of 1819 appears to have been the first instance of a similar deep, pervading religious interest among the people of this town.

There was also an unusual attention to religion here in 1827, though far less general than on the former occasion.

More than ordinary interest on this momentous subject prevailed among you likewise in the autumn of 1831. That is the year distinguished as the first in which protracted meetings were generally held. Commencing in the State of New York, the example was soon followed extensively in our country, attended with important and salutary results. Such a meeting was held here in November of the year last named. In the course of several months subsequent to this, about thirty individuals were gathered into the Church.

I have thus presented a brief sketch of the most important events and transactions pertaining to the place of your residence, as far as I have been able to learn them. I might have been more full and particular in my relation, but this would have surpassed the limits I have assigned to myself of a single discourse.

In reviewing these events and transactions occasion is furnished for profitable reflection. History affords instruction, interesting and valuable. It is my intention, however, to detain you with but a very few suggestions.

Were I disposed, for the purpose of correction and improvement (if such might at all be the result), to dwell at all on what appear to be defects and errors in the manner in which affairs here have been conducted in times past, I should select as one topic the want of early, careful, and persevering attention to schools. There does seem to be in this respect, certainly, when compared with the practice of New England generally, quite a deficiency. But I will not enlarge on this particular, will not arraign those who sleep in the dust at the bar of our judgment. Probably they had reasons for the course they pursued which we do not see, nor can easily appreciate. Let that pass. Only would I say, let their posterity look to this concern, involving very greatly their welfare as individuals and as a community, with unsleeping vigilance and a fostering care.

Another thing which would not escape our notice, were we disposed to animadvert on the deficiencies of the past, is the neglect to meet fully and promptly the annual pecuniary demands made upon the members of this Society. An observance of the precept would doubtless be as salutary, if it is not as obligatory, on communities as on individuals, — “to owe no man anything.” A neglect of it usually operates to distract and paralyze. A delinquency of this kind has unquestionably

tended to deter those otherwise desirous of a religious connection here, and diminish the congregation.

But, notwithstanding their defects, there is still very much reason for respect and gratitude to those who preceded you as progenitors, and as members of this community, for that degree of elevation of character which they possessed, for the enlightened views they entertained, for all the solicitude they felt and care taken to establish and continue to you the institutions of education and religion, to secure and perpetuate your well-being, temporal and eternal. It was characteristic of the fathers of New England that, in all their important plans and labors, they had a special and most laudable distinguished regard for the welfare of their posterity. And to them, as our ancestors, it is due that we cherish a very grateful and venerated remembrance of them. Yet far more cause have we for gratitude to God, that in His wise and benevolent arrangements we are descendants of such men, that His good providence has prepared for us so goodly a heritage, that our allotment is cast in this favored land, and in this peculiarly favored part of it. Though, in accordance with the appointment and the appropriate duties of this day, fasting, humiliation, and penitence may well be exercised for mis-improvement of our distinguished birthright, yet ought we also to present our very grateful acknowledgments to our heavenly Benefactor for these superior advantages. His peculiar favor shown us hitherto should not only awaken our gratitude, but afford strong encouragement for continual unshaken confidence in His kind and righteous providence. A review and contemplation of events in respect to the fathers of New England, and to your own ancestors, is suited to impress the mind with a sense of the truth, that the Most High exercises a superintending, controlling agency in human affairs, that He "ruleth in the kingdom of men and giveth it to whomsoever

he will"; suited to teach us the wisdom of obedience to God and of trust in Him. May you so learn these instructions of His providence, and both by precept and practice so declare them "to your children, that you and they shall set your hope in God and not forget his works, but keep his commandments."

The state of things, both in a political and religious point of view, is now considerably changed from what it was in the earlier periods of our country and town. There is certainly in some respects more intelligence, a wider range of thought. Having been longer away from that monarchical influence where one or a few assume the right to dictate, in things moral as well as civil, to the many, our citizens take more latitude and freedom in forming and expressing, and consequently entertain more diverse, opinions. Mind comes more in collision with mind, eliciting intellectual effort, and occasioning — while the cause of truth is, on the whole, advanced — the introduction and propagation of many errors. This were to be expected from the genius of our political institutions of religion, or aid in their support. She, the daughter of the skies, is left to her own resources, her own inherent purity, excellence, and heaven-born energy to sustain her course. Appearing in her native loveliness, and shedding around her sacred, holy influences, she deigns to employ those only who are attracted by her celestial form and have imbibed her spirit, only willing and voluntary coadjutors. On all such she calls with earnest voice to arm themselves with her peculiar weapons of defence and aggression, — those of truth and love, — to gird on the entire panoply of the Gospel and prepare for the contest. For there is little question that more severe conflicts are to be maintained — conflicts between truth and error — than have ever yet been witnessed, before the former will, as it is destined to, become universally triumphant. Let

those, therefore, who love the truth and desire its prevalence, laying aside their unimportant differences, unite their energies to advance this holy cause. Let them employ only the weapons of light and love with skill and efficiency and perseverance, trusting in God, and they will prevail. As errors and vices are attacked, the opposition of their abettors will be called forth. But let the friends of truth and righteousness only be united, steadfast, immovable, always abounding in the work of the Lord, and certain success awaits them; their efforts will eventually be crowned with results which will gladden earth and heaven.

Extracts

FROM RECORDS OF THE TOWN OF DUDLEY.

EXTRACTS FROM RECORDS OF THE TOWN OF DUDLEY.

THE act incorporating the town of Dudley was accepted by the people, June 1, 1732. The act of incorporation passed by the General Court of the Massachusetts Bay is the first entry on the town records, and is as follows:—

“An Act for making a new town in the County of Worcester called by the name of Dudley.

Whereas, there are many inhabitants already settled on a tract of land lying between the towns of Woodstock and Oxford in the county of Worcester who, together with others on the southwest part of Oxford are very remote from any place of the Public Worship of God, are conveniently situated for a township and have petitioned this Court to be erected into a separate township, accordingly, —

Be it enacted by his Excellency the Governor, Council and Representatives in General Court assembled, and by the authority of the same, that all the lands lying within the bounds following, viz. :—The Colony or Patent line and the township of Woodstock on the south, the grant made to Medfield on the west, the land of Mr. Pumpillions on the north unto the farm belonging to Paul Dudley, Esquire, and by the same partly on the east until it comes to Stony river, and by said river to the brook coming out of Chaubunagunga-maug pond and out of said pond to the Colony or Patent line, —be and hereby are constituted into a distinct and separate

township by the name of Dudley, and that the inhabitants of the said township be vested with the powers, privileges, immunities, that the inhabitants of any town of this province by law are or ought to be vested with.

Provided and be it further enacted that nothing in this act contained shall excuse or free any of the lands or inhabitants that have been taxed by the town of Oxford according to the order of this Court, from paying all past dues but that they and their lands be subjected to pay their town, county and ministerial rates and taxes in the same manner as they would have been if this act had never been made.

Passed by the Representatives and in Council and consented to by the Governor.

Copy examined,

J. WILLARD, Secr'y.

This is a true copy of this act,

JOHN LILLIE, Town Clerk."

In the House of Representatives, June 1, 1732. Ordered that Joseph Edmunds, one of the principal inhabitants of the town of Dudley in the county of Worcester, be directed and empowered to notify and summon the inhabitants of said town of Dudley qualified for voters, to assemble and meet together sometime in the month of June current for the choosing of town officers to stand until the next annual election according to law, any law, usage or custom to the contrary notwithstanding.

Sent up for concurrence,

J. QUINCY, Speaker.

In Council June 1, 1732. Read and consented to,

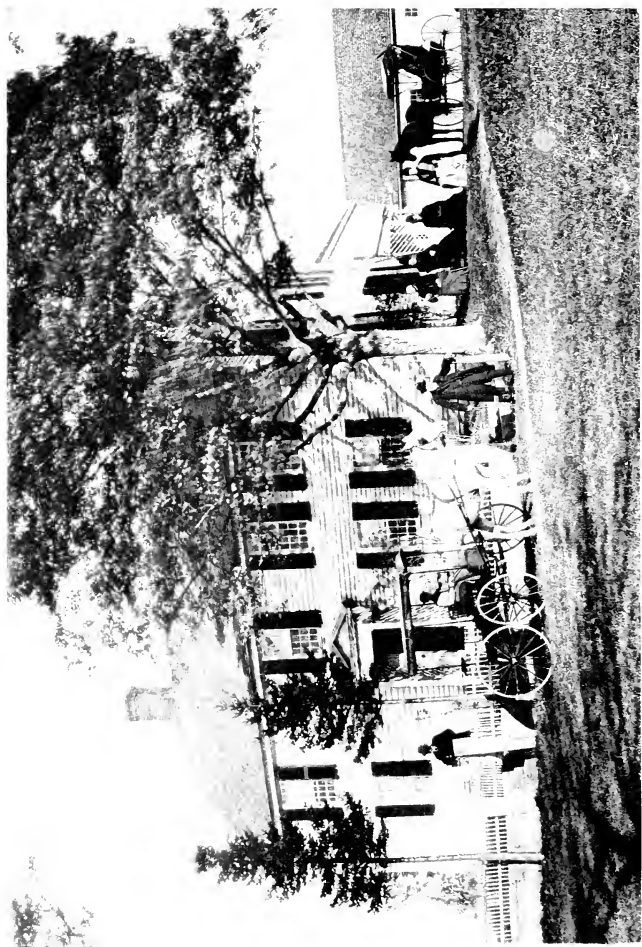
J. WILLARD, Secr'y.

In Council, June 1, 1732. Consented to,

J. BELCHER.

True Copy, Examined,

J. WILLARD, Secr'y.



HOUSE OF WM. CARTER, IN WHICH THE FIRST D'DLEY TOWN MEETING WAS HELD IN 1734.

The first town meeting was held at the house of William Carter, on June 20, 1732. The town officers chosen were as follows:—

Selectmen. Joseph Edmunds, James Corbin, Ebenezer Edmunds, George Robinson, John Lillie.

Town Clerk. John Lillie.

Constable. Joseph Putney.

Surveyors of Highways. Samuel Newell, William Carter.

Fence Viewers. Joshua Healey, Clement Corbin.

Tithing-men. Benjamin Conant, Jonathan Newell.

Hog reeves. David Sandrick, Joseph Wakefield.

Field Drivers. James Corbin, Jr., Ebenezer Bacon.

Town Treasurer. Jonathan Newell.

All were duly sworn according to law.

A second town meeting was held on the 29th of June, 1732, of which the following is a verbatim report:—

“June the 29, 1732. At a meeting in Dudley at the house of William Carter in said town at 12 of the clock, chosen Moderator for the same James Corbin, sen.

1 Voted to hire a minister for a year.

2 Voted to raise the money to pay the minister upon polls and improved lands and stock.

3 Voted that Wm. Carter's house be the house for to meet in to hear the Gospel preached in.

4 Voted that select men shall provide the minister for this term.

5 Voted that the select men shall provide the place to board the minister at.

6 Voted that Jonathan Newell be the man to set the psalm at public worship.

7 Voted that Joseph Pepper be the man to read the psalm.

8 Voted that Wm. Carter's barn yard be the pound for this current year.

9 Voted that William Carter be the pound keeper, provided the select men do provide him a lock."

The next town meeting was held on September 11th, at 12 o'clock, at which it was voted, —

To send two men to their honors namely Judge Dudley and Colonel Dudley and Colonel Fitch to see whether these gentlemen will do any thing towards our settling of a minister and building of a meeting house.

2 Voted that Joseph Edmunds and George Robinson be the men to treat with these gentlemen for the town in this affair.

3 Voted that Samuel Newell's house be the house to meet in on the Sabbath when it is removed from William Carter's.

4 Voted that our town meetings be warned from time to time by setting up a notification on our public meeting house.

November 29, 1732, it was in a town meeting, —

4 Voted that the north side of the Indian land near William Carter's land be the place to set the meeting house on.

6 Voted and chose the Reverend Mr. Isaac Richardson for a gospel minister to settle in said town.

7 Voted by the inhabitants of said town that they will give to their minister [we mean the person above expressed in accepting our call] a settlement of one hundred and fifty pounds money together with a lot of land of one hundred acres given by the honorable William Dudley, Esq., for that use to the town.

8 Voted by the said inhabitants that Mr. Isaac Richardson accepting of this offer according to this choice shall have a

salary or yearly reward for his labor in the gospel, viz: For the first year eighty pounds; for the second, eighty-five pounds; and so adding five pounds yearly until it rise to an hundred pounds money yearly.

9 Voted that the select men namely Joseph Edmunds James Corbin Ebenezer Edmunds George Robinson John Lillie together with Jonathan Hobbs Benjamin Conant Joseph Putney be a committee to present their votes to Mr. Isaac Richardson and to make their return to the inhabitants above said.

Answering a petition of the town the General Court, under date of Dec. 14, 1732, allowed the selectmen of said town to levy and assess a tax of two pence "a acer" on one hundred on all the lands lying within the said township [the Indian lands excepted], for the full space of five years next ensuing, for paying the ministerial and other charges arising therein.

At a meeting held Feb. 26, 1732-3, at the house of Samuel Newell, the town voted to give Rev Mr Isaac Richardson twenty five cords of wood, cut and carted to his house, yearly, in addition to salary before named. Also, that the ordination of Rev. Mr. Richardson be referred to the last Wednesday in August next ensuing, and that the inhabitants raise the sum of £25 to defray expenses of such ordination. Also, "that Joshua Heleys hous be the hous to have the ordainaiton in and Mr Joseph Edmunds hous to be the hous to provid for the minesters and meshoners which com to atend upon the ordanaitoon." Also, "that the reverend Mr Fisk of Killingly, the reved Mr Williams of Pomfret the Revd Mr Jackson of Woborn the Revd Mr Combell of Oxford the Revd Mr Throop of Woodstock the Revd Mr Cobbot of Thomson the Revd Mr Printee of Hassanamiseco ware chosen by the Town to assist at the ordainaiton of the Revernd Mr Isaac Richardson."

Warrant Mar. 12, 1733. . . . "to se wether or no the town will grant Mr Morris request namely to move the meeting house place to the top of the south part of the indian hill." "To se which of the two days which the town hass all redy pickt upon for the ordination of the reverend mr Isaac Richardson shall be the day for the ordination, it being in controversie namely wether the first wensday in June or the Last wenday in August."

"March ye 20 our anewell town meeting assembled at the house of William Carters."

Moderator chosen for the sd meeting Mr James Corbin senior.

1 Voted slect man ¹ Joseph Edmunds, ² Ebenezer Edmunds, ³ Benja^a Conant, ⁴ Richard kider, ⁵ Joshua healy.

2 Voted Benja Conant town clerk for the year insuing.

14 Voted that the first Wensday in june next be the day for the ordination of the reverend Mr Isaac Richardson.

15 Voted that the eighteenth day of April next be the day for our privit fast in this place.

Meeting April 23, 1733.

4 Voted that the charg of the ordination of the reverend Mr Isaac Richardson be defrayed by a rate.

Dudley, April 23, 1733. At a meeting of the church regularly convened at the house of Joseph Putneys on sd day, —

1 Voted and chose Mr. Jonathan hobs moderrater for sd meeting.

2 Voted and chose Benja^a Conant clark for sd meeting.

3 Voted and chose the reverend mr Isaac Richardson to be our minister in the gospel in sd town.

4 Voted that the day for ordination of the reverend mr Isaac Richardson be on the first wensday in june next.

5 Voted and chose Joseph putney, Joseph Sebin and Benja^a Conant be the persons to present the churchs vote to

the reverend mr Isaac Richardson which vote of the church being imeadeitly presented to the town to se weather the town would comply with the churchs vote for the ordination which accordingly they voted concurd with the vote of the church that the first wensday in june next be the day for the ordination of the reverend mr Isaac Richardson.

Dudley, August 23, 1733.

2 Voted in answer to mr Richardsons request signefing he was no ways obliged to the town as to his seteling with them.

3 Voted that the town will maintain preaching for the futuer.

Dudley, September 4, 1733.

2 Voted and chose captain Ebenezer Edmunds to se to procure a minister to preach the gospel to us and Likewise to go to the honourble judge Dudleys to se whate incourigment there honours will give us towards our building a meeting house.

3 Voted that sixty pounds money shall be raised upon the inhabitance of sd town to pay what the town is now in dept and to defray the charge of preaching and other nesenary chargs from this time till march next insueing.

[Evidently a skip in town records here, warrant of 16 Oct., 1733, succeeded by report of meeting held 30 Jan., 1733-4.]

Meeting assembled at dwelling of William Carter on 30 January, 1733-4

2 Voted that if these honourable gentlemen namly judge Dudley and cornol Dudley will procur us land at a reasonable rate for to set our meeting house on in Joshua pegins old field were there is a small walnut tree marked with a heap of stons a little to ye est of it and land convenient for a burying place and a traning field by the same then our last votes for the placing our meeting house is reconsidered but if we cant obtain the land we expect for the aforesd uses then the vote

at our last meeting for setting our meeting house on William Carters land is to remain as it was.

4 Voted that the town will build a meeting house five and forty feet long and forty feet wide.

8 Voted that cap Ebenezer Edmonds M^r Georg Robuson, insign Clement Corbin mr Samuel Newell, mr thomas cheney, be a committee to carry on the work of our meeting house.

Meeting March 4, 1734, at house of William Carters.

4 Voted Benjaⁿ Conant the second select man for ye year insuing.

8 Voted Benja Conant town clerk for the year insuing, continued.

Meeting March 13, 1734, at the dwelling house of William Carters.

2 Voted and granted by the town one hundred and ten pounds money to defray the charge of preaching and other nesisery charges for the year insuing at as far as the money will go.

3 Voted and chose M^r James Corbin, M^r William Carter, Mr benjaⁿ newell, for a committee to provid preaching for the town for the year insuing and also to provid a place to board the minister at.

4 Voted 3 pounds to Mr William Carter for the use of his house for the year insuing to meet at on the Sabbath and as sd Carter has had the same trouble 2 years past he freely gives the whole to the town which makes nine pound.

5 Voted that the town adds five foot to the lengeth of our meeting house and to have it two and twenty foot studs.

6 Voted that our town inhabittance are to work about our meeting house at any sort of work accept a master workman for four shillings and six pence a day and find themselves.

7 Voted a pair of oxen and cart to work at four shilings a day, 2 shilings for each, refering to the work of our meeting house.

8 Voted that persons shall be at there work at eight o'clock in the morning.

9 Voted that the town will now proceed to fall and hew the timber for our meeting house and after planting to draw the timber to gather and after haying to frame and gite it up as soon as may be.

11 Voted Mr James Corbin, Mr Joseph Edmunds for a commitee to go with Mr Morris up to judge Chandlers concerning some land we hope to buy of the Indians for our meeting house and burying place and training field and also fifty acers adjoyning for a pasnaig.

12 Voted that the town accepted the rode laid out by the selectmen from Mr georg robusions to our proposed meeting house place as it is alraedy markt.

Meeting Nov. 30, 1733.

2 Voted to oblige mr Moris in setting our meeting house on the south end of the Indian land on the highest part of it.

Meeting Oct. 14, 1734.

2 Voted that Wensday the 23 day of October instant be the day for the raising of our meeting house.

3 Voted that the town will come togather on tuesday the 22 of this instant at 7 a clock in the morning for the levilling the Sills and do what thay can towards raising the house.

Meeting Monday 3 March, 1735.

3 Voted Benjaⁿ Conant ye 2 select man.

7 Voted and continued Benjaⁿ Conant town clerk.

17 Voted by the town and concured with the vote of the church that thirsdday ye 22 day of March instant be the day of fasting and prayer in order for the choice of a minester to settle with us.

At a meeting of the inhabitance of the town of Dudley regularly assembled at our meeting house in sd town on thirsdday ye tenth day of April 1735.

2 Voted and chose the reverend M^r perly how to settle with us in the work of the ministry by a great majority both by church and town.

Following record of the town meeting of date 14 May, 1735, is the below, in handwriting of Benjamin Conant, town clerk:—

“the day of the reverend Mr perley hows ordination to the work of ye ministry in Dudley was on the 12 day of june 1735 and the sd Mr howe was the first minister that ever was settled in sd town and the gentlemen that ordained Mr howe to sd work was the reverend Mr troop of Woodstock, the reverend Mr peebody of natick, and the reverend Mr Walter of Roxbury.”

Meeting friday ye tenth day of October 1735.

2 Voted and grant to defray what charge the town has been at towards our meeting house £313-6-2

Warrant Mar 25, 1737.

1 To proseed to do something forthere to our meeting house as to build the pullpit, the ministers pew and the body seats, and to chose a commitee to git this work done.

[At the meeting subsequent this article was voted for with negative result.]

Meeting friday 18 November 1737.

2 Voted to procure stuff to do something more to our meeting house namly, the pullpit, the body seats, the ministers pue, and deceans seat.

3 Voted and chose Benjaⁿ Conant, William Carter and manasah horsmere for a commitee to procure the above mentioned stuff for our meeting house and to git the work done as soone as may be with conveniency.

Meeting 23 May, 1738.

3 Voted twenty pounds in addition to the reverend Mr. hows salerry for this year.

4 Voted to the reverend Mr howe a roome in our meeting for a pue perticlerly to himself and family on the same footing that the rest of the roome shall be disposed of. This vote concerning the pue was in answer to Mr hows request.

5 Voted that those persons which have the roome in the meeting house for the puse shall build the same.

At a meeting of the inhabittance of the town of Dudley regularly assembled at our meeting house in sd town on friday the 26th day of january 1738-9.

2 Voted in answer to the reverend m^r hows request that the minestorial pewe shall be built at the west end of the pulpit, adjoining to the pulpit stairs.

3 Voted to confirm the pews to those persons which have been highst in the chargs according to the formere vote of the town, relating to the pews in our meeting house.

4 Voted to the honourable cornel Dudley a pewe adjoining to the east end of the pulpit.

5 Voted to Deacon Edmunds the norwest corner pewe.

6 Voted to William Carter a pewe adjoining to the east sid the front doore.

7 Voted to Joshua healy a pewe adjoining to the west sid the front doore.

8 Voted to Samⁿ Newell the midle pewe in the north sid of the meeting house east from the pulpit.

9 Voted to Cap^t Edmunds a pewe on the south sid the west doore.

10 Voted to Esq^r Vintin a pewe adjoining on the north sid the east doore.

11 Voted to georg robinson a pewe adjoining on the south sid the east doore.

12 Voted to clement corbin a pewe adjoining on the north sid the west doore.

13 Voted to Joseph Scott senier ye pewe adjoining to William Carters.

14 Voted to Ebenezer Bacon a pewe adjoining to Joshua healeys.

15 Voted to Benjaⁿ Conant a pewe in the northeast corner of the meeting house.

16 Voted to Daniel Corborn senr ye midle pew adjoint to Esq Vintins.

17 Voted to David Southwick the midle pewe adjoining to Clement Corbins.

Meeting Feb. 20, 1738-9.

2 Voted that M^r Samⁿ Morris sen^r shall have that pewe adjoining to the east end of the pullpit upon cornol Dudley refusing the same ; the sd M^r Morris and his heirs are to enjoye the sd pew upon there paying what is behind towards the chargs of our meeting house in proportion to what another has paid that has a pewe of the like dignity, and also so long as they shall pay towards the chargs of our town, refering to finishing the meeting house and the ministers rate, and if the sd M^r Morris or his heirs shall neglect or refuse to pay theree proportion of the sd chargs then the sd pewe is to return to the town again. M^r georg robinson, James Corbin, Joseph putney, Nathan Bemis, Samⁿ Corbin, paul robinson & Nathan ramsdill these persons above named now at this present meeting do hear enter there desent against this vote relating to M^r Morris having a pewe in our meeting house.

3 Voted to M^r Jonathan newell that pewe adjoining to the west part of M^r Ebenezer bacons.

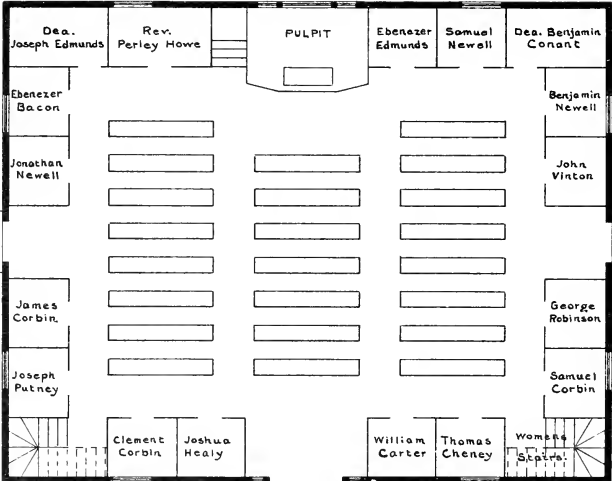
Meeting May 22, 1739.

2 Voted to set the pound upon the northeast corner of the four acres that the meeting house stands on.

1 Voted to Deacon Joseph Edmunds that pue in the north-west corner of the meeting houe joyning to M^r Howes.

2 Voted to William Carter that pue on east sid of the front doors.

NORTH.



FLOOR PLAN OF FIRST CHURCH, SHOWING LOCATION OF PEWS, FROM OLD TOWN RECORDS.

3 Voted to Joshua Healy that pewe on the west sid of the front doors.

4 Voted to Samuel Newell that midel pue on the east side of the pulpit.

5 Voted to Ebenezer Edmunds that pue on the east side of the pulpit.

6 Voted to John Vinton Esq^r that pewe on the Right hand of the east doors.

7 Voted to George Robinson that pue on the south side of the east doors.

8 Voted to Clement Corbin that pue joyning Joshua Healeys on the west side of the front doors.

9 Voted to Dacon Benjamin Conant that peue on the north-east corner of the meeting house.

10 Voted to Thomas Cheney that midel pue on the east side of the front doors joyning to M^r Carters.

11 Voted to James Corbin that pue on the south side of the west doors.

12 Voted to Jonathan Newell that pue on the north side of the west doors.

13 Voted to Benjamin Newell the midel pue on the north side of the east doors between esq Vintons ad Dacon Conants.

14 Voted to Ebenezer Bacon the midel pue on the north side of the west doors.

15 Voted to Samuel Corbin that pue on the south side of the east doors joyning to the womens stairs.

16 Voted to Joseph Putney that pue on the south sid of the west doors between James Corbin and the stairs.

Meeting March 5, 1744.

23 Voted to have the School house opened two hours a Sabbath Day Noons.

Meeting June 11, 1744.

2 Voted and chose Mr Charls gleason of Brookline to the work of the gospel ministry in sd town by a great majority of vots 46 vots out of 54.

Meeting Sept. 13, 1744.

4 Voted that Mr Jonathan Newell and Mr. Benjaⁿ Newell of Dudley shall have that pew that Mr Joseph Scott built in our meeting house, upon the same footing the rest of the pews are disposed of, there paying the first cost in building the same.

Letter of acceptance from Rev. Chas. Gleason is of date Sept. 13, 1744.

Meeting Monday May 18, 1747.

4 Voted 100 pounds old tenor to provide stuff for our galery stairs and to finish the galery flower and do the brest work of the galery or as fare as the money will go.

5 Voted and chose esq^r Vinton, insign newell, and Mr Joseph putney for a committee to procure the above sd stuff and to git sd work Done as soon as they can.

6 Voted forty shillings old tenor a year to roger Carter for taking care of our meeting house, namly, for opening ye doors & sweeping sd house.

Meeting Sept. 26, 1748.

5 Voted that every person haveing a window adjoyning to his pew in our meeting house shall maintain the glass of sd window against his pew.

Meeting Wednesday 20th May 1752.

6 Voted to build the galler seats.

7 Voted £13-6-8 lawful money to defray ye charg of building sd seats.

Meeting 25 Sept. 1754.

4 Voted 2-0-0 lawful money to defray the charge of sealing up the back sid of our pulpit.

Meeting 1st March, 1756.

25 Voted John Curtis, Philip Corbin, Elijah Dodge, Samⁿ May and Elishua Corbin for a committee to seat our meeting house and the method to go by is age and estate.

Meeting March 7, 1757.

27 Voted to a number of persons the south part of our meeting house in the mens gallery to build a pew, namely, Jonathan Dennis, Joseph Healy, Samⁿ Eams, Nathaniel Healy, Mark Elwell, Daniel Newel, philip Newell.

28 Voted to Benjaⁿ Morris and Samⁿ Fairbanks jun^r the Southeast corner of our meeting house our the wemans stairs to build them a pew, they not discommoding the stairss nor windows.

29 Voted to Job Roewe and James Fuller that pew in our meeting house that was Cap^t Clement Corbins on the same footing that the others were disposed of, vz :—they to injoy it during there abode in the town and at there leaving ye town sd pew to return to the town again the town paying them the cost of building sd pew. [In letter, dated Killingly, Mar. 7, 1751, Benj. Morris and Sam^l Fairbanks, jr., state, “we desire a priviledge of Building a pew over the wemans stairs.”]

Meeting Mar. 5, 1759.

29 Voted to a number of young men the southwest corner of our meeting house over the mens stairs for to build them a pue at there own cost and charge and whenever the town shall cause to improve it any other way they expect there cost back again. Joseph Upham, David Kider, Lemuel Corbin, Brown Dodge, Eben^r tayler, Tire Vinton, Will^m Morris, Stephen Carter.

Meeting May 24, 1759.

5 Voted that the young men are not to have the pue which they built in the west gallery of our meeting house.

6 Voted that the young men are not to have cost for building sd pue.

7 Voted that the sd young men may take away the sd pue when they se cause.

Meeting Jan. 29, 1760.

6 Voted and reconsider the vots that were past relating to the pue the young men built in the west gallery of our meeting house at meeting in may last.

7 Voted the pue in the west gallery of our meeting house to the young men that built it, taking out Robert Webster and John Eams, and putting in Lef^t John Certis Nathaniel jewell and Andrew Coburn jun^r, they paying sd Webster and Eams there first cost in building, and it is expected that the owners of sd pue will maintain the glasse adjoyning to sd pue as others do.

Meeting Mar. 3, 1760.

21 Voted the selectmen as a committee to settle the bounds of our four acres of land at our meeting house and to measure out y^e rev^d M^r gleasons acre and a half of land on sd four acres.

Meeting May 20, 1761.

2 Voted not to raise money to finish our meeting house.

Meeting Dec. 29, 1761.

2 Voted to do something further towards finishing our meeting house.

3 Voted to shingle the rooffe of our meeting house and to claboard y^e gable ends.

4 Voted to finish the inside of our meeting house by lathing and plastering the walls and under the great beams.

6 Voted £100-0-0 towards finishing our meeting house.

Meeting May 20, 1762.

7 Voted to dispose of those pewes which was M^r Samⁿ Corbins and M^r Job Roewes.

8 Voted to Mr Philip that pewe under the wemans stairs which was M^r Samⁿ Corbins on the same footing the other pewes were disposed of, he paying y^e first cost.

9 Voted to Mr Jacob Chamberline behind the west meeting house doore that was formerly Cap^t Clement Corbins on the same footing the other pews were disposed of, he paying the first cost.

Meeting Oct. 25, 1762.

4 Voted to colour our pulpit the canopee and the crest work of our gallery.

Warrant Jan. 1, 1768.

2 To see if the town will agree to New Clabord our meeting house or any part there of.

3 To see if Town will agree to New build the front Door in sd house with a New Cap over the same and to do any thing to the other two Doors as the Town Shall think Necessary.

4 To See if the Town will vote and agree to make New window fraims and Sashes and Glase the above sd house with 24 Squares of Glass in each window 6 by 8 Glass.

Meeting Jan. 16, 1768.

2 Vote to New Claboard the body of our meeting house.

3 Voted to New build the front Doors of our meeting house with a cap over the same and to do what is Necessary to the other Doors of sd house.

4 Voted not to Glase our meeting house.

Meeting May 17, 1768.

4 Voted to Choulour our meeting house with an orange Choulour.

Meeting Nov. 10, 1768.

3 Voted to new Glaze our meeting house.

4 Voted that any person that puts a new window into our meeting house Shall have the benifit of the old window.

Meeting May 29, 1769.

4 Voted that pue in our meeting house to Edward Curtis that was Cap^t Paul Robinsons on the south side of the east Door upon the same footing our pews is voted to others.

Meeting Oct. 17, 1769.

2 Voted to new paint our meeting house.

Meeting Mar. 5, 1770.

46 Voted that pew to Edward & Nath^l Davis that was Capt. Eben^r Edmunds at the east end of the pulpit in our meeting house on the same footing the pews are disposed of to others as Described in the petition.

Meeting May 19, 1774.

7 Voted for the town to build the back pews in the Weomens gallary in our meeting.

Meeting June 30, 1774.

2 Voted Capt John Curtis, ^{Ens} Wm. Larned and Edward Davis a Committee to Dispose of the pews that are Nuly built in our meeting house back of the weomans gallares to such persons as they Shall Judge they belong to. a note: — Set the time when the pew shall be paid for and if not paid for by that time to Dispose of them to others.

Meeting May 27, 1776.

7 Voted to Jedidiah Marcy Esq^r that pue in our meeting house that between Vinton and Conant pues on the same footing the other pues are granted to others he paying four pounds lawful money for said pue and Building of it for the Benefit of William Coburn & famaly to be paid to the town.

Meeting Marct 5, 1781.

14 Voted that the five hind seats in our body seats in the meeting house of each side of the broad alley be cut up for to build 8 pews upon the ground.

15 Voted to dispose of said pew Spots on the same footing our other pews are Disposed of.

Dudley, March 19, 1781.

“We the Subscribers being appointed by the Town of Dudley as a Committee to Determin who should have the ground or Spots for the Eight pews that the Town at their

adjourned meeting the twelfth Day of this Instant March Voted to have build where the five hind seats in our body seats now are; having considered of the matter Do agree to report as follows, viz: Capt John Curtis & Son, to have one pew Spot, M^r Joseph Upham & Sons to have one pew spot, M^r Joseph Healey to have one pew Spot, Capt Benj^a Morriss to have one pew Spot, M^r John Dalrympbell and M^r Simeon Wood to have one pew Spot, M^r Elijah Gore & M^r Ralph Vinton to have one pew Spot, Capt Sam^l Healy & Capt John Eddy to have one pew Spot & Capt Lemuel Corbin & M^r Moses Jewell to have one pew Spot: and said pews to be build in six months from the above Date and if not the Spots to return to the town, and the seats Shall not be taken up more than one month before the pews are fit to set in and the seats to be the property of the Town: and if any part of Said Seats are profitable towards building the pews the owners of the pews may have them allowing the Town the Value of said seats &c. Nathaniel Healy Edward Davis Jedidiah Marcy Daniel Newell, Committee."

Meeting Oct. 30, 1786.

4 Voted to grant Mr Isaac Lees petition to have the half of the pew spot that was granted to Ralph Vinton.

Records of the Conant Family.

RECORDS OF THE CONANT FAMILY.¹

NOTE.—The dagger (†) sign placed before a name indicates that the person becomes a parent, and refers the reader forward to the next generation of the family, where a more particular description may be found.

1. ROGER CONANT, the immigrant and ancestor of most of those bearing the name in America, was baptized at All Saints Church, in the parish of East Budleigh, Devonshire, England, April 9, 1592. He was the youngest of the eight children of Richard and Agnes (Clarke) Conant, "who were esteemed for their exemplary piety." His parents evidently instilled into their youngest son the principles for which they themselves were noted, for during his whole life he bore a character for strict integrity and devotion to principle. Richard Conant was one of the leading men of East Budleigh, a church warden, as was his father before him, and evidently in good circumstances; his wife, Agnes Clarke, was the daughter of the leading merchant of Colyton, a neighboring parish. One of their sons was educated at Oxford, and Roger must have received a good education for the times, for he was frequently called upon to survey lands, lay out boundaries, and transact public business. On Jan. 20, 1619-20, Christopher Conant, grocer, and Roger Conant, salter, both of the parish of St. Lawrence, Jewry, London, signed the Composition Bond of their brother John, for the "first fruits" of the rectory of Lymington. The records of the Salters' Company have been destroyed by fire, so legal evidence cannot be adduced to show

¹ For most of the data concerning this family I am indebted to Frederick Odell Conant, M.A., author of "A History and Genealogy of the Conant Family in England and America."

that Roger Conant was a freeman of that Company; but the records of the Grocers' Company prove that Christopher Conant was apprenticed in 1609, and admitted to freedom March 14, 1616. The fact that Roger signed this legal document as "salter of London," is strong presumptive evidence that he was free of the Salters' Company and a citizen of London.

He was married in London in November, 1618, where he went in 1609, probably, and there resided fourteen years, until 1623, when he immigrated to New England. The name of the vessel in which he came is not certainly known, but it is extremely probable that it was the "*Ann*," which arrived at Plymouth about July, 1623, and in which his brother Christopher was a passenger. In a petition to the General Court, dated May 28, 1671, he stated that he had been "a planter in New England forty-eight years and upwards," which would fix the date of his arrival early in 1623. In the allotment of land to the passengers of the "*Ann*," ten acres were allotted to "Mr. Ouldom & those joyned with him," and these may have included, and probably did include, Roger Conant, his wife Sarah, and their son Caleb. The colonists with John Oldham (Mr. Ouldom) were "particulars," that is to say, they came at their own charge, while the "generals" came at the expense of the general stock or Company of Adventurers in England.

He did not long remain at Plymouth, owing to a difference of religious belief between himself and the Pilgrim Fathers. They were Separatists and he a Non-Conformist or Puritan. The ship "*Charity*" arrived in March, 1624, bringing supplies to the colonists, and also the Rev. John Lyford, a Puritan minister, who was sent at the Company's expense. Soon, Oldham, leader of the "particulars," and Lyford, who was countenanced by some of the associates in England until they

discovered his true character, began an intrigue against the colonists, which ended in their expulsion in July, 1624. Roger Conant joined them soon afterward at Nantasket (Hull), where they had settled, from dislike of the "principles of rigid separation" which prevailed at Plymouth. Late in the fall of 1625, he took charge of the Cape Ann settlement, as its agent or governor, the location of this settlement being on the west side of what is now Gloucester Harbor, near Stage Head. This point projects a few hundred feet into the sea, and on it may still be seen the remains of a rude fort, now called Stage Fort, but named Fort Conant by its constructors.

While he was at Cape Ann, a difficulty occurred between Capt. Miles Standish and a Captain Hewes, who had been sent over by Lyford and Oldham's friends, which he was instrumental in settling peaceably. The story runs thus: "In one of the fishing voyages about the year 1625, under the charge and command of one Mr. Hewes, employed by some of the west country merchants, there arose a sharp contest between the said Hewes and the people of New Plymouth, about a fishing stage, built the year before about Cape Ann by Plymouth men, but was now, in the absence of the builders, made use of by Mr. Hewes' company, which the other, under the conduct of Captain Standish, very eagerly and peremptorily demanded; for the company of New Plymouth, having themselves obtained a useless patent for Cape Ann, about the year 1623, sent some of the ships, which their adventurers employed to transport passengers over to them, to make fish there; for which end they had built a stage there, in the year 1624. The dispute grew to be very hot, and high words passed between them, which might have ended in blows, if not in blood and slaughter, had not the prudence and moderation of Roger Conant, at that time there present, and

Mr. Peirse's interposition, that lay just by with his ship, timely prevented. For Mr. Hewes had barricadoed his company with hogsheads on the stage head, while the demandants stood upon land, and might easily have been cut off; but the ship's crew, by advice, promising to help them to build another, the difference was thereby ended. Captain Standish had been bred a soldier in the Low Countries, and never entered the school of our Saviour Christ, or of John Baptist, his harbinger, or, if he was ever there, had forgot his first lessons: to offer violence to no man, and to part with the cloak rather than needlessly contend for the coat, though taken away without order. A little chimney is soon fired; so was the Plymouth captain, — a man of very little stature, yet of a very hot and angry temper. The fire of his passion soon kindled, and, blown up into flame by hot words, might easily have consumed all, had it not been seasonably quenched." It is this incident in the life of Roger Conant that has been made the subject of a memorial window in this new edifice. The scene depicted by the painter shows Roger Conant's influence for good among his fellow colonists, as also his Christian forbearance and love of peace. Conant was moderate in his views, tolerant, mild and conciliatory, quiet and unobtrusive, ingenuous and unambitious, preferring the public good to his private interests; with the passive virtues, he combined great moral courage and an indomitable will. His true courage and simplicity of heart and strength of principle eminently qualified him for the conflicts of those rude days of perils, deprivation, and trial.

In the fall of 1626, Conant, with forty of his associates, removed to Naumkeag (Salem). Here he was frequently called to offices of honor and trust by his fellow townsmen and the General Court. He died in Salem, Nov. 19, 1679, in the eighty-eighth year of his age; the place of his burial is not

known. He married, in the parish of St. Ann's, Blackfriars, London, Nov. 11, 1618, Sarah Horton. Her parentage has not been ascertained; she was living in 1666, but probably died before her husband, as she is not mentioned in his will. Roger and Sarah (Horton) Conant had children:—

SARAH, born about 1619. Died in infancy.

CALEB, born about 1622. It appears that he came to America with his parents, but afterwards returned to England (probably for an education), where he died unmarried.

† LOT, born about 1624.

ROGER, born 1626. The first white child born in Salem. He married and had two children.

SARAH, born about 1628. Married John Leach.

JOSHUA, born about 1630. Married Seeth (Gardner?).

MARY, born about 1632. Married John Balch and William Dodge.

ELIZABETH, born 16— . Living in 1679 unmarried.

EXERCISE, born Salem, 1637. Married Sarah ———.

2. LOT CONANT, third child of Roger and Sarah (Horton) Conant, was born about 1624, either at Nantasket or Cape Ann. He seems to have lived at Marblehead as early as 1657; was selectman in 1662; and in May, 1674, is recorded as one of the one hundred and fourteen householders. On Nov. 20, 1666, his father gave him the homestead at Beverly with thirty-two acres adjoining and seventy-two acres in other parts of the town. On the same day, Lot leased the homestead with three acres adjoining, composing the southern part of the home farm, to his father and mother for an annual rent of "one Indian corn." About this time, he probably moved to Beverly. He died Sept. 29, 1674, leaving estate inventoried at about £780. He married Elizabeth Walton, daughter of Rev. William Walton, and they had children:—

NATHANIEL,	born 1650, July 28.	Married Hannah Mansfield.
† JOHN,	born 1652, Dec. 15.	
LOT,	born 1657-8, Feb. 16.	Married Abigail ——— and Elizabeth Pride.
ELIZABETH,	born 1660, May 13.	
MARY,	born 1662, July 14.	Married Andrew Burley and Caleb Kimball.
MARTHA,	born 1664, Aug. 15.	Married Luke Perkins.
SARAH,	born 1666-7, Feb. 19.	Married George Trow.
WILLIAM,	born 1666-7, Feb. 19.	Married Mary Woodbury.
ROGER,	born 1668-9, Mar. 10.	Married Mary Raymond.
REBECCA,	born 1670-1, Jan. 31.	Married Nathaniel Raymond.

3. JOHN CONANT, son of Lot and Elizabeth (Walton) Conant, was born in Beverly, Dec. 15, 1652. He was a farmer and weaver; residence, Beverly; served in King Philip's War in the company of Capt. Samuel Appleton; was admitted to the First Church of Beverly, Aug. 23, 1691; died Sept. 30, 1724. He married, May 7, 1678, Bithia Mansfield, daughter of Andrew and Bithia Mansfield of Lynn. John and Bithia (Mansfield) Conant had children:—

LOT,	born 1679, — — —.	Married Martha Cleaves, Susanna Clark, and Mary ———.
ELIZABETH,	born 1681-2, Jan. 14.	Married Daniel Coburn.
BITHIA,	born 1684, Oct. 14.	Married Jonathan Herrick.

- JOHN, born 1686, July 7. Married Martha Dodge and Mary (Lovett) Cressy.
- DEBORAH, born 1687-8, Feb. 20. Married John Derby.
- MARY, born 1689, Oct. 20. Died probably unmarried.
- † DANIEL, born 1694, Nov. 19.
- REBECCA, born 1696, Mar. 29. Married Benajmin Cleaves.
- BENJAMIN, born 1698, Oct. 22. Born in Beverly and removed to Dudley about 1728; was one of the first settlers of Dudley, and, in 1732, one of its incorporators. He was an active and enterprising citizen, and prominent in the public affairs of the town; was town clerk for twenty-six years, from 1737 to 1763, and chairman of selectmen for thirteen years, from 1743 to 1756. He was also a deacon of the first church in Dudley. He removed to Warwick, Mass., in his old age, and there died Sept. 20, 1767. He married, first, Martha Davidson, and they had children: Lydia, Ezra (frequently mentioned in the early records of Dudley), Abigail, Benjamin, Ebenezer, John, Asa, Martha, Benjamin. He married, second, Sept. 17, 1746, Lydia Lamb, and they had children: Abijah, Asa, Abigail, Lucy, Jemima.
- JEMIMA, born 1701, Nov. 9. Married John Batchelder.

4. DANIEL CONANT, son of John and Bithia (Mansfield) Conant, was born in Beverly, Nov. 19, 1694. He was a farmer and mason, and lived in Beverly; was representative from Beverly to the General Court two years. He died 1751. Married, Jan. 23, 1716-17, Lucy Dodge of Ipswich. Daniel and Lucy (Dodge) Conant had children:—

LUCY, born 1718, Apr. 2. Married Samuel Brimblecome, Jr.

DANIEL, Jr., born 1720, July 19. Married Elizabeth Dodge.

MARY, born 1722, Apr. 15. Married Jonathan Baker.

MARGARET, born 1724, June 15. Married Joshua Dodge.

NATHANIEL, born 1726, July 23. Married Abigail Dodge.

HEPHZIBAH, born 1729, Oct. 16. Married Jonathan Batchelder.

† JOSIAH, born 1732, Nov. 5.

ELIZABETH, born 1735, Apr. 13. Married Nathaniel Cressy.

MARTHA, born 1739, Sept. 27.

5. JOSIAH CONANT, son of Daniel and Lucy (Dodge) Conant, was born in Beverly, Nov. 5, 1732. He removed to Dudley, and there married, May 25, 1757, his cousin Martha, daughter of Deacon Benjamin Conant. Josiah Conant was a farmer, and lived in the north part of the town, near Charlton. It is supposed that he built the house and mill afterwards owned and occupied by his son Josiah. There is no record of his death, but his papers show that between 1793 and 1796 he divided his property among his children, and that he was in feeble health; probably 1798 or 1799 was the year of his death. The place of his burial is unknown. Josiah and Martha (Conant) Conant had children:—

LUCY, born 1758, Oct. 8. Married John White.

RUFUS, born 1760, Aug. 16. Married Dolly White.

LODEMIA, born 1762, Nov. 12. Married Joseph Rich.

HEPZIBAH, born 1767, May 17. Married Asa Mann.

† JOSIAH, born 1770, Sept. 30.

LYDIA, born 17—, ———. Nothing is known of this daughter, save that she was living in 1795, Oct. 5, on which date she signed receipt for her share of her father's estate.

6. JOSIAH CONANT, JR., son of Josiah and Martha (Conant) Conant, was born in Dudley, Sept. 30, 1770, and died Sept. 16, 1813. He settled in the northern part of Dudley, afterwards known as Tufts Village, on a farm, and also owned a saw and grist mill, driven by the stream flowing from Baker's Pond. He married Lucy Foscett. After his death, she married Thomas Keith. Josiah, Jr., and Lucy (Foscett) Conant had children:—

† HERVEY, born 1796, June 3.

SYLVIA, born 1798, Aug. 8. She married Capt. Lemuel Healy and they had two children, Josiah and Louisa, who at present (1893) are living together in Moline, Ill., on a bluff overlooking the Mississippi River.

JOSIAH, born 1804, Dec. 7. Married Alice Chaffee, and they had one son, who died young. She later married John Jewett, formerly of the Tufts Manufacturing Company, Dudley.

7. HERVEY CONANT, son of Josiah, Jr., and Lucy (Foscett) Conant, was born in Dudley, June 3, 1796. He succeeded to his father's farm and mills at the age of seventeen years, managing very successfully until the year 1823, when he sold out, and engaged in the manufacture of woollen cloth, with Aaron Tufts and others, under the name of the Tufts Manufacturing Company. They built quite a village in addition to their manufacturing plant, which was embraced in one large building of stone and several smaller buildings, some of stone and some of wood, which were equipped with what was then the best improved machinery. Mr. Tufts was president and treasurer, John Jewett was superintendent, and Mr. Conant secretary and book-keeper of the Company.

For some unaccountable reason, Mr. Conant withdrew from his position as book-keeper, and opened a general store, after

less than five years in that position. He succeeded fairly in business, and at one time had a partner, the firm name being Conant & Fitts. Later this store was destroyed by fire, inflicting a severe loss. It was immediately rebuilt, however, and the business continued with unflagging energy for several years. The memory of the fire was slowly fading from people's minds, when a second fire destroyed the establishment, making a second and more disastrous loss. He, nevertheless, erected another building, and stocked it, purposing to continue the same business; but having a favorable offer, sold out, and for several years tried hotel-keeping in East Webster, Mass.; but not prospering in that to his satisfaction, returned to Dudley, and settling on his wife's father's estate, followed farming for a number of years. About 1847, he removed to Worcester, where one of his sons had settled. His residence in Worcester covered a space of nearly twenty years, but he died in West Boylston, Mass., on a small estate which he had rented and occupied with his son Josiah, who was a practising homeopathic physician in that place. He was a quiet, Christian gentleman, of an even, gentle disposition, much beloved and respected by all who knew him. Although of more than average abilities, and well qualified by education, he did not seek public office. He was of a modest, retiring habit, but always ready to do a kind action. Throughout his adult life, he was a consistent member of the Congregational Church. He died May 21, 1868. He married first, May 13, 1819, Dolly Healy, a daughter of Maj. Lemuel and Dolly (Corbin) Healy. She was born Dec. 15, 1796, and died May 22, 1843. Major Healy was a farmer of Dudley, a soldier in the Revolutionary War, and later a major of militia. Hervey Conant married second, Susan Stone of Grantham, N.H., who died in 1869. Hervey and Dolly (Healy) Conant had children:—

LUCY FOSKETT, born 1820, May 24. Died in May, 1846. She married, May 5, 1845, Nelson Bennett of Sturbridge, and they had one child, a daughter, Ellen Lucy Bennett, who married Harrison J. Conant.

DOLLY HEALY, born 1821, Dec. 13. Married Ralph U. Davison, of Brooklyn, Conn., and they had two children: Josiah Davison, who died young; Henry H. Davison, who married, Nov. 28, 1877, Ida Franklin Crowningshield.

SAMUEL HERVEY, born 1825, July 29. Died Oct. 11, 1850. Unmarried.

† HEZEKIAH, born 1827, July 28.

SYLVIA, born 1829, Nov. 9. Died aged 6 years.

JOSIAH, born 1832, June 2. He attended the public schools of Dudley until his twelfth year, when, his family moving to Worcester, he became a pupil in the high school of that city. After leaving school, he learned the trade of a machinist. In 1851, he went West, where he remained until 1859, when he began the study of medicine with Dr. Green of Boston. During nine months of the War, he assisted in taking care of the sick and wounded soldiers in the hospitals at Washington. He then attended a medical college in Philadelphia, graduating in 1865. After practising a short time in Boston, he settled in West Boylston, Mass., where he resided until the death of his father, then removing to Great Falls, N.H., where he gained a large and successful practice. In the spring of 1881, he was obliged to go South for his health, but received no benefit from the trip, and on his return was obliged to give up his practice; in July of the same year, he entirely lost the use of his lower limbs from paralysis, and was then confined to his bed and rolling chair. He died in December, 1886. He married, in 1878, Lucy C. Pratt of South Berwick, Me.; no issue.

ELIZABETH, born 1834, Aug. 6. Married George W. Adams of Boston, Mass. They reside in Thonotosassa, near Tampa, Fla.

8. HEZEKIAH CONANT, son of Hervey and Dolly (Healy) Conant, was born in Dudley, July 28, 1827. Married first, Oct. 4, 1853, Sarah Williams Larned, daughter of Col. Morris and Elizabeth (Eaton) Larned, born Dec. 8, 1829, died July 17, 1855. Married second, November, 1859, Harriet Knight Larned, sister of above, born May 10, 1828, died July 6, 1864. Married third, Dec. 5, 1865, Mary Eaton Knight, daughter of Dr. Samuel P. and Harriet (Eaton) Knight, born Jan. 19, 1834. Hezekiah and Harriet K. (Larned) Conant had children:—

SAMUEL MORRIS, born 1861, Dec. 9. Married, in Lincoln, R.I., June 1, 1887, Nelly Buell Ferguson, and they had children: Roger Ferguson Conant, born April 12, 1888; Morris Ferguson Conant, born Oct. 19, 1889; Sylvia Ferguson Conant, born July 27, 1891; Harriet Knight Ferguson Conant, born Feb. 2, 1893.

EDITH ADINA, born 1863, Sept. 19. Married, Feb. 4, 1885, George M. Thornton, and they had children: Edith Thornton, born Nov. 5, 1886; Margery Conant Thornton, born July 2, 1888.

Records of the Sealy Family.

RECORDS OF THE HEALY FAMILY.

1. JOSHUA and SARAH HEALY had children:—

JOSHUA, JR., born 1727, May 6. Married, Dec. 10, 1749, Sarah Newell.

† JOSEPH, born 1729, June 29.

MARY, born 1730, July 1. Married, Dec. 1, 1748, Jedediah Marcy.

ABIGAIL (1), born 1733, Dec. 29. Died Aug. 5, 1741.

NATHANIEL, born 1736, Sept. 3. Died Oct. 5, 1817. Married, Sept. 9, 1756, Abigail Carter.

SAMUEL, born 1738, Dec. 9. Married, Jan. 16, 1759, Phebe Curtis.

ABIGAIL (2), born 1741, Aug. 5.

2. JOSEPH HEALY, son of Joshua and Sarah (——) Healy, was born June 29, 1729. He married, Jan. 2, 1754, Mary Whitman, and they had children:—

JOSEPH, JR., born 1754, Aug. 10. Married, Jan. 25, 1790, widow Ruth Conant.

JOHN, born 1756, Jan. 13. Married, April 20, 1780, Elizabeth Dalrymple.

JEDEDIAH, born 1757, Sept. 18.

† LEMUEL, born 1759, Dec. 26.

MARY, born 1762, Feb. 13. Married, Dec. 27, 1787, Jason Phipps, Jr.

HEZEKIAH, born 1766, Oct. 8. Married, Nov. 14, 1798, Becca Corbin.

PERLEY (1), born 1769, Aug. 30.

RHODA, born 1772, Apr. 11. The Dudley, Mass., town records note, "June 25, 1796, Thomas Dalrymple and Rhoda Healy Intend Marriage."

PERLEY (2), born 1776, July 26.

LUCRETIA, born 1778, Dec. 5.

SOPHIA, born 1783, July 29.

3. MAJ. LEMUEL HEALY, son of Joseph and Mary (Whitman) Healy, was born Dec. 26, 1759. Died Sept. 11, 1837. Was a private in the Revolutionary War, enlisting when seventeen years of age; probably obtained his commission as major from militia service. He married, Jan. 7, 1790, Dolly Corbin. She deceased March 24, 1843. Maj. Lemuel and Dolly (Corbin) Healy had children:—

LEMUEL, Jr. (1), born 1791, Apr. 24.

LEMUEL, Jr. (2), born 1792, Nov. 24. Married, first, Dec. 4, 1817, Sylvia Conant. Married, second, Sept. 1, 1830, Eliza Warden.

SERAPH, born 1794, Nov. 7.

DOLLY, born 1796, Dec. 11. Married May 13, 1819, Hervey Conant.

SYLVIA, born 1799, Jan. 4. Married May 13, 1819, Benjamin Leavens, Jr.

LUCY, born 1801, Apr. 14. Married May 11, 1820, George Waters.

DAVIS, born 1807, Nov. 30. Married, Jan. 16, 1833, Zeruiah Williams.





JUN 75

N. MANCHESTER,
INDIANA



